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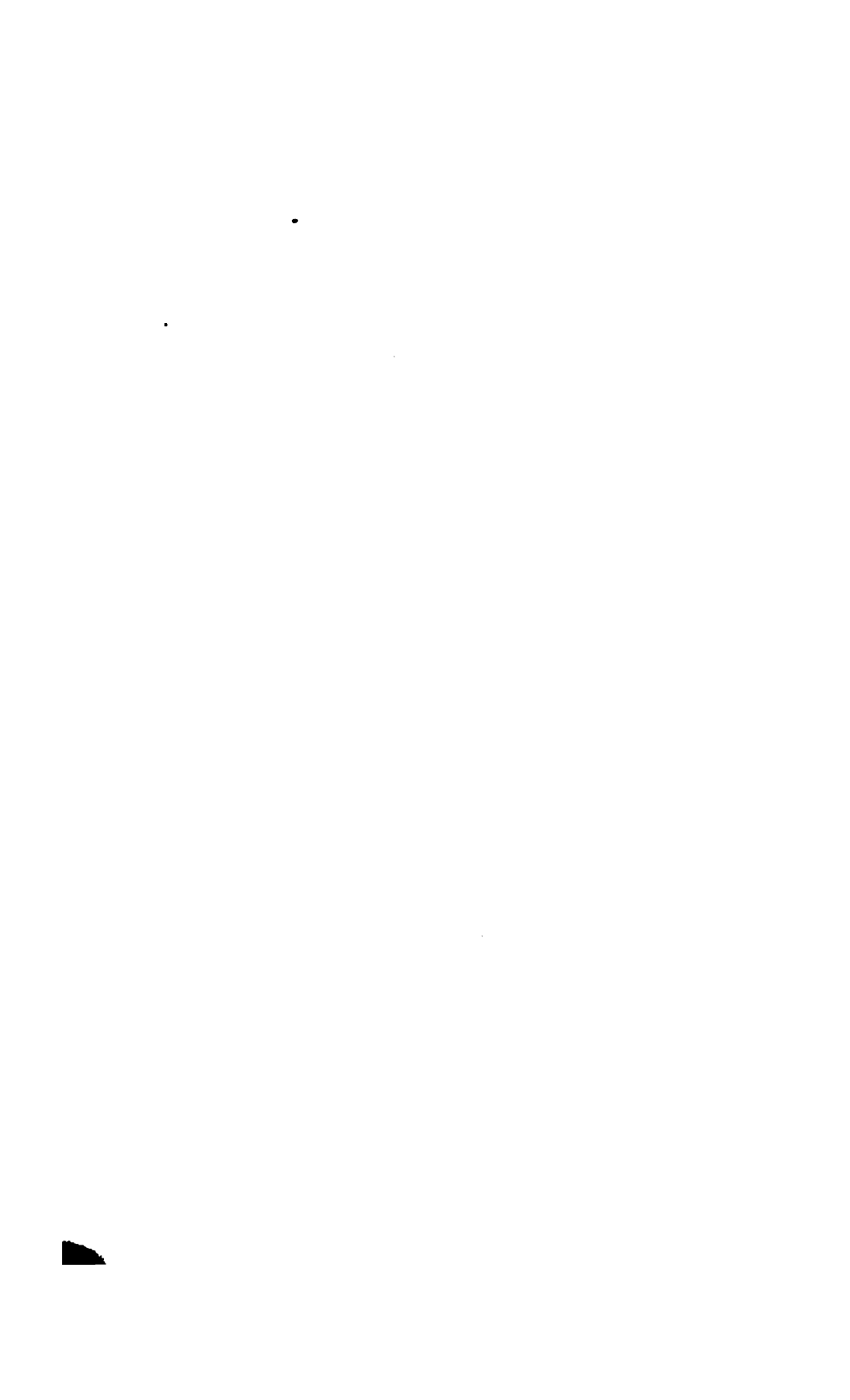
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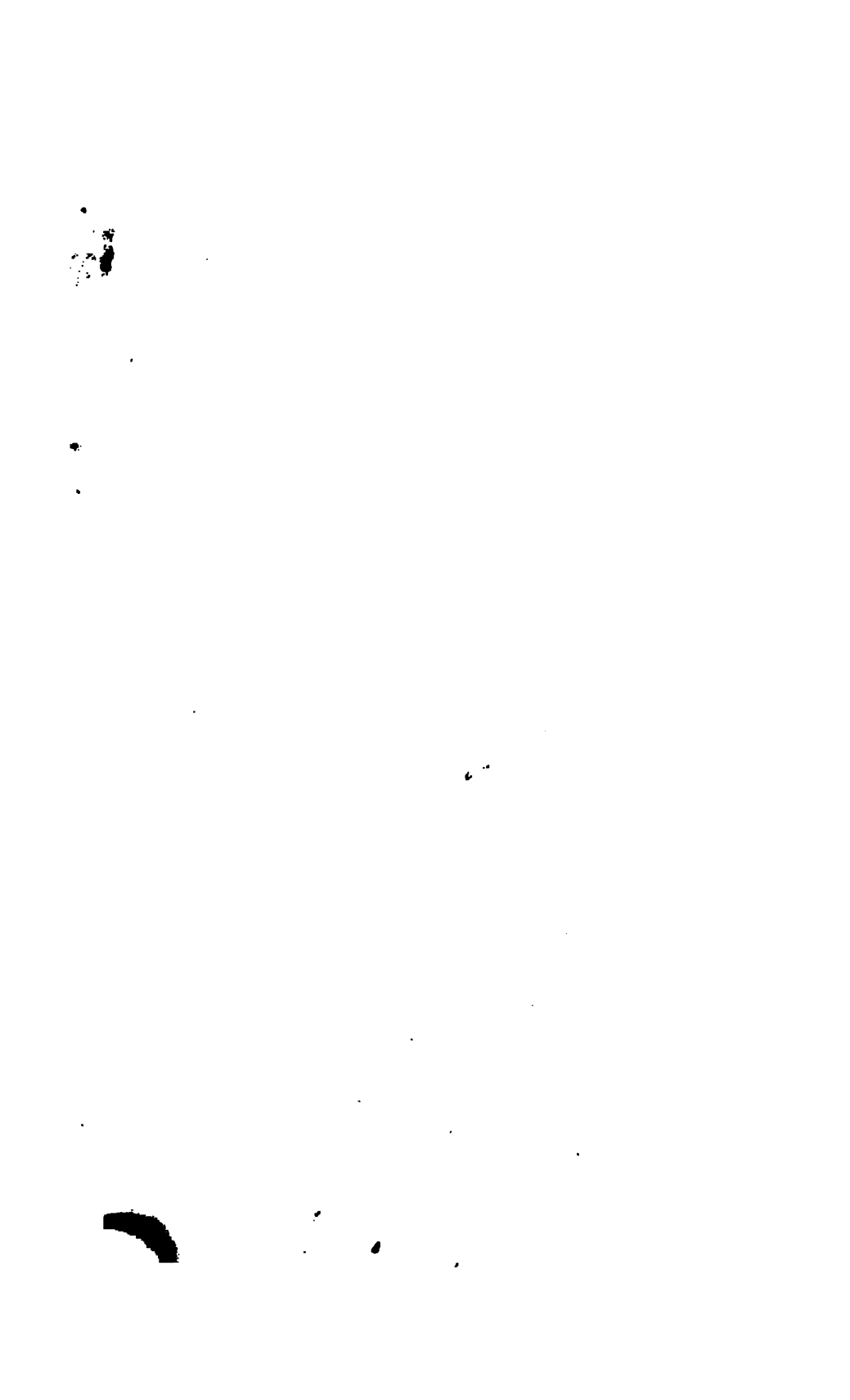


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MONTHLY

Circular Letters,

RELATIVE TO

THE MISSIONS IN INDIA,

ESTABLISHED

By a Society of Christians in England, called the

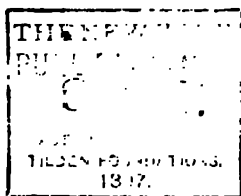
“BAPTIST MISSIONARY SOCIETY.”

VOL. VI.—(1813.)



PRINTED AT THE MISSION-PRESS.

1813.



CIRCULAR LETTERS.

January, 1813.

Review of the Mission at the close of the year 1812.

VERY DEAR BRETHREN,

In entering on a review of the past year, feelings of a peculiar nature fill our minds. This year has witnessed both judgment and mercy in an unusual degree. It has closed, moreover, the *twentieth* year since the formation of our Society. The dealings of God with us therefore deserve to be diligently recorded, and carefully pondered in the heart. Surely it is not presumption for us to realize the advice of the Psalmist respecting the Lord's dealings with us, nor deceptive to expect the fruit he declares to follow therefrom, "Whoso is wise and will observe these things, even he shall understand the loving kindness of the Lord."

We will begin the review with the afflictions God has been pleased to lay upon us, and which indeed almost commenced with the year. It had pleased God in the last week of the preceding year, to remove sister Mardon who had been previously confined by illness nearly two months. This was succeeded in the month of January, by the death of one of our pupils. But in February we were visited with an alarming disease seldom found in India, the putrid sore throat. Brother Ward's second daughter, about six years old, was the first who was seized with it, and within two days after the disease was perceived, it carried her off. The disease afterwards seized the other children of brother Ward, then both himself and sister Ward, and afterwards brother Marshman's family, brother Carey's neice, sister Carey, and the greater part of the children in the school. Here, however, mercy was evident, neither brother nor sister Ward, nor any of their other children, nor any one of the family, was carried off thereby; and only one of our pupils, who died in April. Affliction however still followed: in the latter end of February, brother Marshman's infant son was taken ill in a different disease, and after an illness of ten days was removed by death.

But all these domestic afflictions were light compared with what was about to follow. On the 11th of March, an affliction was sent, which, but for the tender mercies of our God, might have consumed us utterly; the fire which you have already seen so fully detailed; and the particulars of which therefore we need not mention. The circumstances attending this afflictive stroke are such as evidently mark the hand of God therein. It happened at a time when the printing-office was more com-

of printed volumes than any other period. Founts had been prepared in letters of the Indian languages, and a very large supply of the same had been received about three weeks before.—— The quantity of printed matter was greater than we had ever under our command. It included the paper which had been purchased for the printing of the Chinese Auxiliary Bible Society had, a few editions of the Chinese and the Hindustani versions of the Cingalese, Tamil, and Vietnamese versions of the New Testament, which they had printed at a great cost. To secure this paper from being stolen by our enemies, the printed versions, which had been several times the case, we removed it to our printing office a few days before the fire.——Add to this that the number of the newspapers then at press were more numerous than at any former period. Beside those versions which we have in hand at present, we either had in the press or were preparing to put to press, the Tamil and Cingalese versions already mentioned, the Persian by order of the Reverend Mr. Mariya, and the Persian by Pere Sebastian. In the midst of these circumstances it pleased God to send this fire, and to permit it after being kept under for more than four hours, to break forth at once with irresistible fury, and consume every thing within the space of an hour: the tiled-roofs of the premises and the buildings, which were at a room 150 feet distant from the place where the fire first raged, being scarcely saved, and that at the hazard of life. These circumstances we cannot but regard as evidently marking the hand of our God.

The hand of God was evident in the judgment, it was still more evident in manifesting mercy therein. His goodness evidently shone in preserving our lives amidst the fire when exposed to the most imminent danger in attempting to quell it. A Portuguese servant who mercifully returned into the room half an hour after the fire was seen, was dragged out, sometimes through suffocation, and lay thus for some time. How easily might any one of us have adventured in a little farther, and have been completely suffocated! What but Divine mercy kept us from this, or preserved us from walking in while upon the roof on fire underneath, going a victim to others? We cannot recollect these circumstances without awe and wonder.——The wind's being perfectly still, which at that season blows often with great violence, and even in the beginning of that evening blew quite fresh, is a circumstance which marked the tender care of Providence: for had the south or north-west winds, so often violent at that season, been at all stirring, while a column of fire above 200 feet high, fifty feet in length and nearly forty in breadth, was fiercely burning, the other premises north, west, and north-east of it, the farthest of which were scarcely fifty feet distant, and the nearest scarcely thirty, must have fallen unavoidably prey thereto: and premises which in purchasing and receiving have cost us more than fifty thousand rupees, including the schools for our pupils of both sexes, the public hall, the library, the museum, and all our own dwellings, must have been inevitably consumed: which, if our lives had been still spared, would have left us, a family of wretches destitute, who would have shed beneath which to lay our bones, and perhaps without the means of going forward to repair the losses.

Nor can we help reflecting on the peculiarly merciful circumstances which appeared to attend the fire; some of which, though mentioned already, it would be almost criminal to overlook in a review of the Lord's dealings with us.

The Presses, so necessary for carrying forward the work of God, we have hitherto been constrained in general to seek from Europe, and could we have got them made at any rate in this country, it must have occasioned a delay of many months: these, five in number, were in a side-room; and so steadily did the flames ascend, that this room was not burnt, although the flames kindled upon the door-posts. Farther, though every pound weight of types was melted down, the *steel punches* for the various founts in the languages of India, which were in a box in the midst of the flames, were neither burnt, nor injured, nor lost in the rubbish. These, the most important of all, which we had been ten years in fabricating, were found the very next day amidst the burning ruins.

—Nor could it be without the care of Divine Providence, without which a sparrow does not fall to the ground, that a place so exceedingly convenient for a printing-office should have fallen into our hands only four days before the fire.

While held by the former occupants, it often had cloths deposited there to the worth of fifty or sixty thousand pounds sterling; and had this been the case when the fire happened, we should not of course have distressed the occupants by compelling them, at a great loss, to remove so much property, and immediately give up the place to us. If we had been compelled, however, to build a new printing-office of that extent, (could we have procured the funds,) still the delay in printing the Scriptures during the whole of this time, in the present state of things in India, would have augmented our distress more than we can easily describe. But having still the punches for casting new founts of types, and a place so suitable lying empty, we were enabled to begin casting new types before the fire was thoroughly extinguished, and within a month to set up our presses thus preserved to us, and begin printing the Scriptures anew, which we did in the Tamul and Hindoo languages.

We have also reason to remember the good hand of God upon us in this peculiarly trying season, in enabling us, we humbly hope, to form a right judgment respecting this affliction, and not permitting us either to indulge mutual recrimination, or sink into stupefying despondency. Either of these might have been the case, and we might have been in consequence alienated in affection from each other, or else have sat down in despair, concluding that the loss was irreparable, and the stroke a frown of God forbidding all future efforts. Instead of this, however, we were enabled to humble ourselves before God with a openness of heart, that seemed only increased by the affliction; and some of the sweetest and purest seasons of communion with God, and with each other, which we have ever known, were experienced in this season of affliction. Not a murmuring word, nor a desponding look was to be observed even among our dear sisters, or the younger branches of the family; but a solemn serenity seemed to fill and strengthen our minds, the remembrance of which is inexpressibly dear to us even at this hour.

pletely furnished with types, than at any other period. Founts had been completed in fourteen of the Indian languages, and a very large supply of English types had been received about three weeks before.-----

The quantity of English paper too was greater than we had ever under our care before.

In addition to the paper which had been purchased for various English works, the Calcutta Auxiliary Bible Society had, a few days before, sent us nearly a thousand reams, intended for the Cingalese, Tamul, and Malayalim versions of the New Testament, which they had employed us to print. To secure this paper from being stolen by our native heathen servants, which had been several times the case, we removed it into our printing office a few days before the fire.----- Add to this, that the versions of the Scriptures then at press were more numerous than at any former period. Beside those versions which we have in hand ourselves, we either had in the press or were preparing to put to press, the Tamul and Cingalese versions already mentioned, the Persian-Hindee by the Reverend Mr. Martyn, and the Persian by Pere Sebastiani. In the midst of these circumstances it pleased God to send this awful fire, and to permit it after being kept under for more than four hours, to break forth at once with irresistible fury, and consume every thing within the space of an hour; the title-deeds of the premises and the accounts, which were in a room 150 feet distant from the place where the fire first raged, being scarcely saved, and that at the hazard of life. These circumstances we cannot but regard as evidently marking the hand of God therein.

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J. G. V. N.

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The way too in which we were led, and the blessing which seemed to attend all our efforts to restore things to their former state, we cannot but recollect with gratitude. The hearts of valued friends were opened toward us; and the sum of more than 8000 Rupees was contributed to assist us, without our soliciting an individual, or taking a single step therein. The generous sympathy manifested for us in this time of affliction by our esteemed friend, the Reverend Mr. Thomason, and the Christian friends with him, was more refreshing to our minds than even the pecuniary aid which they so freely contributed, to enable us again to go forward with the work of God. One instance peculiarly deserves mention: A gentleman, whose name we forbear to mention, within six days after the fire, of which he heard only by common report or the public papers, sent us, from a hundred and fifty miles distance, a letter couched in terms of sympathy and esteem which it would be improper for us to repeat, and enclosing a bill for five hundred rupees, (more than £ 60 sterling) to assist us in beginning anew to print the Sacred Scriptures. In all too that we attempted by way of replacing the founts of types, the good hand of God has been so fully upon us, that we are again printing the Scriptures in twelve languages; and in some of them the progress made has been very great, particularly in the Tamul, so much needed and so earnestly desired by our Christian brethren on the coast. This edition of the New Testament, consisting of five thousand copies, and containing nearly 800 large 8vo. pages, we shall be enabled to complete in about eleven months from the time of the fire, although we had to cast the fount of types afresh. This fact illustrates the goodness of God in watching over us in the furnace so as to preserve the presses, and the punches, and in providing us with a place in which to renew our labours without delay. Thus then at the close of the year, after an affliction the most tremendous we have ever known, through the wisdom and mercy of God, we find ourselves better fitted, both in mind and circumstances, to go forward with the work of diffusing abroad the Sacred Scriptures, than before the Lord was pleased to visit us with this trial, while the lessons we would fain hope we have been taught by this event, are more precious to us than gold, even when purified in the fire.

We now proceed to take a view of the dealings of God as it relates to the Mission in general, in which we shall first notice the several stations mentioned last year, and then any extension the Lord may have been pleased to grant us this year. The number of persons added by baptism this year, is on the whole, rather less than the preceding year. Yet it will notwithstanding appear that there has been a wider extension of the Gospel this year than in any one preceding. We proceed to notice the state of the various stations:

BENGAL.

1. *Dinagapore.* At this station there has been no increase by baptism this year. Our beloved brother Fernandez, however, is still labouring in hope. Letters lately received from him inform us, that he has had several on the enquiry, for some months past. We hope, therefore, that this year there will be an increase granted to that infant church.

2. *Goamally.* This station has this year sustained the loss of its pastor,

our highly valued brother Mardon. The afflictions with which our beloved brother was previously exercised were very great. In the space of five months, he was bereaved of his yoke-fellow and his two youngest children. Afflictions, however, which, though a most affectionate and tender relative, our brother was enabled to sustain with that patient resignation to his heavenly Father's will that endeared him exceedingly to his brethren. Within a month after sister Mardon's death, he departed to his station, and applied himself with new vigour to his work, particularly that part which had been recently recommended to him, the founding of schools to instruct children in the Bengalee language, and accustom them to reading the Scriptures therein. In this he succeeded beyond his expectation: the people in the towns where he proposed the plan, beseeching him to begin schools and promising to secure the attendance of children. There seems to have been no period of his life indeed in which his heart seemed more earnestly and delightfully engaged in the work of God. In the midst of it however it pleased Him who cannot err, to call him to the possession of a crown of glory; and that in a most sudden manner; after having been engaged in missionary labour during the day, he retired to rest, and by two in the morning he had bid adieu to all labour and sorrow. Happily about six months previously to this, our brother had taken with him brother D'Cruz, a member of the church at Calcutta, who had devoted himself to the work of God among the heathen. He has since succeeded to the care of the station and the schools, for which latter he had been in some degree prepared by assisting brother Leonard in the school at Calcutta. It has pleased God to own his labours by enabling him to add two to his church; and the last letters received from him give an account of several natives who seem earnestly enquiring about the gospel.

3. *Cutwa.* At this station our bro. W. Carey, jun. continues to reside; and much of the divine blessing seems to have been experienced in the year under review. Seven (including two not mentioned last year) have been baptized at that station, two of them at Lakra-koonda. The branch of the church at Lakra-koonda seems to hold on in the faith and to grow. Two or three native brethren labour with very great diligence among their fellow-countrymen, and with considerable effect, as will appear from the journals of Kangalee and the other brethren which have appeared in the Circular Letters. The word of God seems not to have been sowed here for so many years by our bro. Chamberlain in vain. When our brother W. Carey, jun. was here on a visit last year, we desired him to attempt extending schools in his neighbourhood too. This he has attempted and in some places with much success.

4. *Jessore.* In this district brother Petrus has been resident during the whole year. Six have been added to the church at *Chougacha*; among the native itinerant brethren, Pran-krishna and Panchanun labour with great assiduity. Panchanun lives at the distance of thirty or forty miles from *Chougacha*, and we intend to form the brethren there, about fifteen in number, into a separate church, and to advise their chasing brother Panchanun as their pastor. He is a man endued with peculiar activity and boldness in declaring the gospel; and we trust he

will prove an extensive blessing. *Pran-krishna* too has proved himself a most faithful and useful helper in making known the word of life.

This church has sustained a great loss this year in the death of our brother *Seeta-rama*. He was baptized nearly ten years ago, and during the whole of this period his walk has been such as to give us pleasure. Though unable to read, he may be called the father of the little church in Jessore: we have scarcely less than ten who have been brought to the knowledge of the truth entirely through his instrumentality. He seems to have lived down prejudice as it related to his neighbours, and by boldly avowing the gospel, and adorning it with a meek and blameless conversation, to have recommended it powerfully to their esteem.

But if the church have suffered a loss in the removal of our deceased brother, it has received an addition scarcely less pleasing, in the recovery of a brother who for some years seemed lost to the cause. This is *Boodhoo-sha*, who was baptized at Serampore in 1802, but who had for a long time forsaken the faith. His brother *Sadut-sha*, who was baptized some months after him, soon afterwards went to live in the forest called the *Boondur-vunas* as a mendicant. About three years ago, he by some accident came within the knowledge of our bro. Carapiet then in Jessore, was by degrees made sensible of his sin and folly in forsaking the living God and the Saviour of men, and at length restored. He is now in communion with the church at Calcutta, and labours honestly with his hands. *Boodhoo-sha*, after wandering a long time about the country, took up his abode in our bro. *Seeta-rama's* village, and obtained a living by selling necklaces made of the toolsee tree. Here he for a long time opposed the gospel, and was quite a thorn in the side of *Seeta-rama*; who, however, patiently persevering in recommending the gospel, seems at length to have overcome the obstinacy of *Boodhoo-sha*. He listened to it again; and in a short time, with tears intreated to be admitted among them who gloried in the name of Jesus Christ alone. He has since been with us at Serampore, and has improved that opportunity, though near forty years of age, to acquire the Bengalee alphabet that he might be able to read the Scriptures to others. He is capable of great usefulness, should the Lord be pleased to keep him in his fear.

5. *Jugunnudee* near *Dacca*. This year the Lord has been pleased to raise up a small interest at this place. Our bro. Cornish, on his being placed in an indigo factory here, requested us to send a native brother to assist him in making known the gospel around. We sent our brother *Bhagvat*, whom bro. Cornish has supported at his own charge ever since. About a month ago they formed themselves into a church consisting of six members, and have since baptized one person. Bro. Cornish discharges the pastoral office among them; but we hear he is about to be recalled thence. Should this be the case, the little interest there may suffer. The Lord however can support them, and if he has much people there, as he once declared he had in Corinth, he most certainly will.

6. *Serampore & Calcutta*. Around the former of these places the gospel has been made known much more than in any preceding year. The keeping of a horse, which we felt unwilling to do till our numerous sedentary avocations would permit us to enjoy health no longer without it,

enlarged our own sphere of itineracy; and our native brethren from the beginning of the year, felt much stirred up to seek the salvation of their perishing countrymen. Hence the villages and towns around to a considerable extent, have been frequently visited, and we have been enabled to do much more in disseminating the Scriptures, and scripture tracts, than in any preceding year. The fruit has not appeared as yet in many coming forward openly to confess the Lord Jesus; but the degree of light is greater than it has ever been; and we have no doubt that truth will ultimately triumph. Several instances have indeed come to our knowledge of persons, who, we have reason to think, have received the word of life, although they have never openly made a profession of faith in Christ. An instance of this is recorded in the Circular Letter for December, in the case of a *Hindoo* who on his dying bed called on the Lord Jesus as alone able to save him, and was on this account turned out by his unfeeling relatives to expire in the street.

In Calcutta the word of life seems to grow exceedingly. A desire to make known the gospel, we hope, in a greater or less degree, prevails throughout the church there; so that almost every one who is able manifests a wish to recommend the gospel to those around. Many have in consequence been wrought upon in the course of the preceding year. A great work seems silently going forward in His Majesty's 24th Regiment now in the Fort, of which regiment eleven have been baptized this year, and a still greater number are candidates for that sacred ordinance. Our native brethren too, Krishna, Sebuk-rama, and others, continue steadily to labour in the gospel, making it known both to small assemblies, and from house to house. The fruit graciously given this year has been great; no less than seventy of various nations have been baptized this year at Serampore and Calcutta, a greater increase than we have witnessed in any preceding year. Calcutta indeed, as it relates to the gospel, is become one of the most favoured spots to be found in India, and perhaps in England, if we regard the number of European inhabitants, as it is either statedly or occasionally the scene of the labours of no less than ten European *evangelical ministers*, beside our native brethren, whose labours perhaps are equal to those of all the others. The number of persons baptized at the various stations in Bengal this year is *eighty-six*.

HINDOOSTHAN.

Digah. Our brethren at this station have this year formed themselves into a church, having previously, at their own request, received a dismission from the church at Serampore for that purpose. They have not as yet been favoured with any addition; but the accounts relative to hearers are very hopeful. They have a very promising native school; and there is reason to hope that the Lord will ere long be pleased to bless our brethren and sisters there, and give them to see the accomplishment of their wishes in the increase of the cause of Christ around them.

The Lord has been pleased this year to exercise them with affliction in removing our highly and justly esteemed sister Moore, who had been for a long time on the borders of the grave. In the beginning of the last

year indeed, she seemed considerably recovered; but about June her disease returned with increased violence, when bro. Moore took a journey with her to Calcutta, in the hope that the air on the river, and the medical advice she might obtain there, might prove salutary. But the Lord had otherwise determined. After staying a few days at Calcutta, agreeably to her own earnest desire, she came to Serampore, where, three weeks after, she gave up her soul into the arms of her Redeemer, leaving a sweet memorial on the minds of her brethren and sisters, of her humble but firm and steady reliance on her glorious Saviour, and of her love to them, which seemed to have been rendered more fervent and tender by her absence from them. She was one who most sincerely loved the cause of God, and thought no labour too great by which she could promote it. She may be said to have been the founder of the school at Digah, which we trust will long be a support both to that station and the cause of God around; as both by her personal exertions, as far as her health would permit, and her prudent and steady counsels, she abundantly strengthened the hands of the partner of her soul; and many and earnest were the prayers she put up for the divine blessing on that station as it related to the cause of God there: prayers which we cannot but hope will be answered, notwithstanding she herself has been first removed to glory.

Agra. At this station brethren Chamberlain and Peacock resided at the beginning of the year; but a train of circumstances, which it is unnecessary to detail here, has led to the removal of bro. Chamberlain, not however before he had disseminated the word of life widely around, nor before the first fruits of their labour had been granted to our brethren, in the baptism of one of their own countrymen. Brother Chamberlain arrived at Serampore on the first Sabbath in October. We have since heard that bro. Peacock, who still continues at the station, goes on with increased vigour, and seems likely to be useful there. He continues the European school, began by brother Chamberlain and himself, which we hope will contribute in some degree to the support of the station. A valuable friend there, supports a native school at her own expence.

THE MAHRATTA COUNTRY.

The valuable friend and brother who has so diligently laboured to diffuse the word of life around him here, was, in the course of Providence, brought to Serampore this year; where he gave up himself to his Lord in the ways of his own appointment, and was baptized. He remained with us nearly three months, in which time he was united to Miss Hobson, the niece of brother Carey, and who was baptized on the same day with himself. In the beginning of October he left us, apparently much refreshed and strengthened in mind by the visit. We have since heard of his safe arrival, and that there are one or two whom he soon expects to baptize.

ORISSA.

In this country, our brethren John Peter & Krishna-dasa, both of whom have now acquired the Orissa language, seem to labour in an unwearied manner. It is here, however, as it was in Bengal, and as it must be in every heathen country into which the gospel is newly carried, the seed must be

sown, and have time to vegetate, before much fruit can be expected. The people must first receive the word before it can bear fruit, and they must understand its excellence before they can receive the truth in the love of it; and the force of prejudice must be abated before they will give it that patient hearing which may lead them to discover its excellence. Thus we found it in Bengal; and now prejudice is greatly abated, the light is diffused abroad, and the gospel begins to bear fruit in a manner we have not before seen. Three only have been baptized this year in Orissa, two of whom were previously Roman Catholics. The branch of the church which was at Cuttack has been removed with the regiment to another part of India. Brethren Smith and Greene however seem well established in the truth, and zealous to make known the word. We therefore hope that their removal will be the means of diffusing the gospel still more widely. The number baptized in the other parts of India (excepting Bengal) the preceding year amount only to four. We now leave Hindoost'han, and turn to the

BURMAN EMPIRE.

The Mission to the Burman empire, although it sustained a great loss from brother Chater's being unable to continue there, seems still to be the care of Divine Providence. Brother Norman Kerr, a young man, a member of the church of Calcutta, had long been desirous of engaging in the work of God. On the Burman mission being mentioned to him, he took it into the most serious consideration. After a few days, he fully made up his mind, and devoted himself to this work. In about a month he gave up his employ in the office of a respectable merchant at Calcutta, whom he had served several years, and who parted with him with great reluctance, and came to Serampore to pursue his studies till a ship should offer. This circumstance was to us the more pleasing, as brother Kerr is the first brother born in India who has offered himself to serve in a foreign mission. At Serampore his assiduous attention to his studies has seldom been exceeded. He re-commenced Latin which he had previously studied some years before, under our much esteemed friend the late Mr. Burney; and after two months commenced the study of Greek, in which, before he left us, he had made such proficiency as to enable him to read the Testament pretty readily; and had gone through the Hebrew grammar, and begun reading. Brother F. Carey visiting us, he departed with him in November, and we hear with gratitude, that they have safely arrived, and have a greater field of usefulness opening before them than ever. Brother F. Carey expresses a strong hope that he shall be enabled to set up a press there, which he knows well how to conduct, as he laboured diligently many years in the printing-office at Serampore.

JAVA.

Brother and sister Robinson, destined to this station, embarked in June; but the ship was driven back by distress of weather; and since, no convenient opportunity has offered. There are however some pleasing circumstances in the state of things at Java. Brother Brown, who is a member of the church of Calcutta, seems both steady and active in

the ways of God, and the last letter from him informed us, that a small society consisting of about fifteen met constantly with him for prayer and other religious exercises; and that they were earnestly praying for, and expecting the arrival of brother Robinson. From our brethren in the 14th, which lay at Soorabaya we have scarcely heard during the year.

ISLE OF BOURBON.

We have heard but once this year from our brethren of the 22d regiment stationed on this island. This was from our brethren Forder and Blatch, who with brother Joplin seemed to be steady in the ways of God; they hinted that several of the rest had given them much sorrow by their conduct; but did not mention any particulars. We can therefore say nothing relative to this church, till we hear farther from them.

We have thus taken a brief review of all the stations formed at the beginning of the last year. In certain of them where the seed had been long sown, much fruit has been seen; certain others have just begun to blossom, and in some others our brethren are beginning to sow the heavenly seed. Be it our concern fervently and constantly to implore the blessing of the Lord of the harvest thereon.

NEW STATIONS,

And Brethren called this year to the work.

It has pleased God this year to grant a considerable extension to the Mission; greater perhaps than in any former year. These instances of divine goodness we shall notice in the order in which they have been brought before us.

COLUMBO IN CEYLON.

Circumstances having led brother Chater to seek for another field of labour, he desired us to assist him in selecting a suitable one. His mind was strongly inclined to Columbo. But having reason to believe there was a missionary brother from the London Missionary Society already residing there, we, deeming the conduct of the apostle Paul a directory for all future missionaries, and unwilling to enter upon another man's labours, pointed out four other stations as eligible for missionary labours. Of these bro. Chater chose Penang, and applied himself with diligence to seeking a passage thither. Some time after, being at Calcutta on the point of taking a passage for Penang, he met with a friend who had just arrived from Columbo, and who informed him that there was no missionary there; nor, he believed, any one nearer than Point de Galle, nearly a hundred miles distance from Columbo; and that there were multitudes of natives there bearing the name of christians, who were without any one to care for their souls. Brother Chater thinking this state of things removed all possibility of his intruding into another's province, communicated this intelligence to us, with his own sentiments on the subject. Wishing to see the path of duty perfectly clear, we consulted some of our Christian friends on the subject, particularly our late friend the Rev. Mr. Brown. He most thoroughly approved of the step, particularly as opening a door for the effectual distribution of the Cingalese New Testa-

ment which we were then putting to press; and offered to give bro. Chater letters of recommendation to the Rev. Mr. Twisleton there, with whom he, as Secretary to the Calcutta Auxiliary Bible Society, constantly corresponded. This he did, and March 4th, our brother and sister with their family left us, having been previously and repeatedly recommended to the Divine blessing. The Lord was pleased to grant them a prosperous voyage, and has been pleased to open the way for them in a remarkable manner. The Honorable the Governor, the Chief Justice, and the Rev. Messrs. Twisleton and Biset, have shewn our brother and sister very great kindness. They have an increasing school, and bro. Chater has obtained permission to preach in English, as well as in Cingalese when he shall have acquired the language, to which he is diligently applying, and in which he finds great advantage from his previous acquaintance with the Burman language. Thus an effectual door seems to be opening there for the spread of the gospel. Some time after bro. Chater's arrival at Columbo, brother Palm was appointed to the care of the Dutch church in that city, on the death of the preceding minister of that church. We hear with much pleasure, that brethren Chater and Palm live in great harmony with each other.

Patna. The large and populous city of Patna presents a vast field for missionary labour. As our brethren at Digah are at the distance of twelve miles, and have a populous neighbourhood around them, they have long intreated us to send up some brother who might labour among the natives in that city. We for some time wished to send bro. Petrus, but he wishing to go into Jessore, we mentioned the subject to our young brother J. T. Thompson, who had long been labouring in the neighbourhood of Calcutta. He after duly weighing the matter, determined to devote himself to the work of God in the city of Patna. After this he was set apart by the church to the work of God there; and himself, his wife, his mother, and a brother and sister who expressed a desire to accompany him, formed into a church. He arrived safely at Patna in May, and has since laboured with much diligence there, as will appear from his journals. Hitherto none have come forward to embrace the faith of the Lord Jesus openly; but we hope the earnest desires of our brother on this head will this year be heard and accepted by the Lord of the Harvest. Our brother for some time previously to his departure, attended the school at Calcutta under the care of brother Leonard, with the view of attempting one on the same plan at Patna; and on this being mentioned among the elder boys of the school who were in the habit of assisting as monitors, several voluntarily offered to accompany and assist bro. Thompson. Among these brother Leonard made choice of a lad who had long discharged the office of second monitor much to his satisfaction, and had discovered great attention to the Scriptures there daily read and committed to memory; and we hear that a school has since been opened for the natives and others, which contains more than thirty children, and that this lad conducts himself with much steadiness.

Bombay. As brother Petrus's going into Jessore enabled our brother Carapiet to turn his attention to some other field, we thought it rea-

reasonable to gratify a wish he has long expressed, that of seeking in some way the salvation of his countrymen, and proposed to him to go to Bombay, where and at Surat he would get frequent opportunities of conversing with them. Into this he entered with all his heart, and in October embarked for Bombay with his wife and daughter. We have since received a most pleasing letter from him, informing us of his safe arrival there, and expressing his determination to spend and be spent in the service of the Lord Jesus. Whether he will make choice of Bombay or Surat for the chief scene of his labours we are not certain. His wife was born at Surat, and understands the Guzeratee language.

It is therefore probable that if he does not take up his abode there, he will make it occasionally the scene of his labours, as the distance is but about three days' journey. Our brother had learnt to read the Mahratta New Testament prior to his departure, so that the acquisition of the dialect there will be easy to him acquainted as he is with the idiom of the Indian languages. We cannot but admire the wisdom and goodness of Providence in this circumstance: while so many attempts have been made in vain to send European missionaries to this part of India, God raises up an Armenian who is free of every part of India, fills his heart with the love of the truth, and opens the way for him to return, and preach the gospel almost at his own door. His ways are not our ways. May we more and more cease to lean to our own understandings, and in all our ways acknowledge him, assured that he will then direct our paths.

Brother Mackintosh sent to Agra. Before it pleased God to remove bro. Chamberlain from Agra, bro. Peacock seemed rather wavering in his mind relative to staying there. But on our writing to him, his mind acquired new vigour, and he determined to remain and promote the work of God there to the utmost of his power. This we esteemed a great mercy. He seemed still however to need some one to strengthen his hands there. When a friend of brother Peacock's, brother Mackintosh, who had been long in the ways of God, although he had joined the church at Calcutta only a few months, learnt his situation, the desire he had long entertained for the work of God broke out with new vigour, and he determined to leave his situation, on the whole a lucrative one, and join brother Peacock in the work of the mission, if it met the approbation of his pastors. We could not refuse our consent, if brother Peacock approved, who on being written to, expressed much joy at the idea of having a friend he knew so intimately, coming to help him in the work of God. The church at Calcutta therefore called him out to the work, and he is now on his way, with his wife also, a member of our church, to strengthen the station at Agra.

Sirdhana. This country forms a small independant state about twelve days' journey beyond Agra. It is governed by the Begum Shumroo, who is highly esteemed by the British Government, to whom she has occasionally rendered important services in their wars with the petty states in upper Hindoost'han. Her father married her when very young to a Catholic priest, who had made his way thither, and had so ingratiated himself with the aged monarch, that he rewarded his real or imagined services with the hand of his daughter and heiress. She succeeded to the throne probably in conjunction with her husband, who however has

been dead many years; and she has since ruled the country alone. She is a Roman Catholic, and so are many of her subjects. A young man of the name of D. born in India, and educated under our worthy friend Mr. Burney, went up thither some years ago, and conducted himself so much to the Begum's satisfaction, that she committed to him the command of her forces, and much of the management of her affairs; and gave him her grand-daughter in marriage. This young man a few days before brother Chamberlain left Agra, wrote to him, desiring him to come and educate his children in the Protestant religion, informing him withal that if he complied with his wish, a house and a monthly salary of 200 Rupees would await his arrival. Brother Chamberlain wrote him that he was a missionary and was connected with us; that if he came he must come as a missionary; and he would consult us on the propriety of the measure. After brother Chamberlain had been about six weeks at Serampore, Mr. D. sent him another letter enclosing 400 Rupees to defray the expenses of his journey, and saying that he had acquainted her Highness the Begum with his having invited him, who seemed much pleased therewith; and that if it was necessary, her Highness would present a petition to the Governor General in Council to grant him permission to come. Brother Chamberlain is therefore on his way thither, in the hope of receiving intelligence from Mr. D. while on the road of this permission being granted. What the event will be, we must leave to the great Disposer of events; but this we know, that if the Lord has a people there to call by his grace, he will surely open the way, and secure this being effectually done.

Chittagong. To this place, which is the most easterly part of Bengal and is parted from Arracan and the Burman empire only by a small river, we have long wished to send the word of life. A native of this part who had come to Calcutta, heard the word there in 1806, just before preaching in Bengalee was stopped by Sir G. Barlow, and has long been a member of the church at Serampore. As he however has not the gift of utterance in any considerable degree, we felt unwilling to send him there alone. In November it occurred to us that our brother De Bruyn, a steady member of the church at Calcutta, who has long laboured among his neighbours and the heathen there, might be encouraged to go. We found on mentioning this to him, that he had resided at Chittagong, and knows the country well. He entered most heartily into our views of the work; and was set apart by the church thereto, and a few days after departed thither. We have since had letters informing us of his arrival, and of his having met with a more favourable reception than either he or we expected. Many of the Roman Catholics flock to hear him, and among the rest the priest sometimes attends, who has examined his Bengalee New Testament, comparing it with his Latin one, and has pronounced it a good translation, and of course worthy of being read by his flock. A respectable woman there, has offered brother De Bruyn a piece of ground on which to erect a place of worship.

Brethren Johns and Lawson arrived.

On the 11th of August we were pleasingly surprized by a letter announcing the arrival of brethren Johns and Lawson. Nothing could be

more evident than the goodness of Providence to sister Lawson, who was confined within a few hours after they had reached our house in Calcutta. Sister Lawson soon recovered, and they are all now in perfect health at Serampore, waiting to see the goodness of the Lord to his church and people.

SCHOOLS.

The importance of schools toward the dissemination of the word of life we have long felt, and have indeed from the beginning attempted what we were able in this way. But within these last three years our thoughts have been turned toward them in a peculiar manner, and certain improvements resulting from the Lancastrian plan, have suggested themselves as of the highest importance in disseminating the knowledge of the Sacred Scriptures. Among the chief of these, is that method by which the word of life can be conveyed to the minds of the children, even by idolatrous schoolmasters, without shocking their prejudices in the least. As this may probably suggest a hint to others who wish to conduct schools on this plan, we will describe this method somewhat particularly. The principle on which Mr. Lancaster has so successfully brought children forward in spelling, may be applied in this country to far nobler purposes. Sentences which convey ideas of the most important nature may be written by children, as well as single words. Thus a whole gospel either in English or Bengalee, by appropriating a certain part of the day to this exercise (giving the rest to accounts, &c.) may be written out, and be not only read, but almost engraved on the mind in a very moderate space of time; as we have proved by experience in our schools both in English and Bengalee. The advantages which, by the divine blessing, may result from the full application of this among heathens, are almost incalculable. Not only may the doctrines and the precepts of the Sacred Word be selected in the words which the Spirit of God himself hath dictated, and thus conveyed to the tender minds of heathen youth, without the least outrage to their feelings; but by a judicious selection of the history given in the Old Testament and continued in the New, a heathen youth might in the space of four or five years have the whole of the dealings of God with man since the creation,—the fall,—the plan of redemption,—the call of the Jews,—their sufferings through idolatry,—the promises respecting a Saviour,—and their full accomplishment, almost engraved on his memory, without the least difficulty or alarm. About an hour each day for four years would suffice for the whole of this. Nor does it require a Christian teacher, a heathen schoolmaster could as well dictate a few verses or a chapter, as a Christian teacher; nay two or three intelligent boys selected from the children themselves could do it quite as well, while the idolatrous teacher sat quietly by, and merely preserved order. The ease with which it could be ascertained whether he had directed the requisite passages to be written or not, would secure its being done, and if one heathen teacher failed, others would readily take his place for the sake of the salary. Any brother or Christian friend who took the trouble to superintend such a school once a week, or even once a month, would only have to direct, that certain chapters of the Gospels for instance,

should be written from dictation in his absence by writing two, four, or six verses daily, as circumstances might render prudent; and on his return at the end of the period mentioned, a few questions to the boys on the subject of that portion of Scripture would enable him to discover whether it had been written by them or not, with nearly as great certainty as though he had witnessed its being done. If in addition to this, he were to reward the boys who gave the best account of what they had thus written with a trifle each, and distribute a few pice among the most steady and regular of the other boys, this would spread through the village or town, fill the school with children, and quicken their attention to what they thus constantly wrote. The effects of this system wisely and steadily carried forward for a few years, can scarcely be calculated. The general diffusion of pure, scriptural knowledge would be among the most certain of these. No attempt need be made to compel these children to lose cast, or to leave their idols. It would be impossible for youths thus gradually yet diligently and affectionately instructed in the Sacred Scriptures, to *unknow* what they had once learned. The sacred book which had been made thus familiar, and even endeared to them by the encouragement and rewards which had accompanied it, might be their companion through life; and it could scarcely avoid approving itself to their understandings if it did no more. Were it further accompanied at school with a concise but perspicuous compendium of Geography, and another of General History and Chronology, the minds of the children would be enlightened almost beyond conception, and if they did not become sincere and zealous Christians, they could scarcely remain blind and bigotted idolaters. With what advantage could the seed of the word be afterwards sown in a village or town when the ground had been thus prepared! Where the names of the persons occurring in the Scriptures, the story itself, the language, the incidents were already known, and recollected as being connected with youthful ideas of pleasure, and a number of youths thus acquainted with scriptural facts, had made them the subject of conversation with their neighbours, surely such places might be said to be prepared of God to receive the gospel. Nor can the effects be easily limited; the plan of itself provides means for carrying this state of things to any extent. The elder and most intelligent youths employed and rewarded as monitors in these schools, when grown up would have an employ to seek, and would be far better qualified to conduct such schools, than their former teachers. And it would follow as a matter of course that they would prefer teaching the things they had learned, to any other employ. Thus, if they were not savingly converted, they might still, without any dereliction of cast, become useful in diffusing the knowledge of the word of life to an extent known only to Omnisience itself. By steadily persevering in this simple plan, might any system of idolatry, without noise and almost without notice, be sapped at its very foundations, and made to fall of itself with as much ease as a tree the roots of which are destroyed beneath the surface of the ground.

To this plan we have turned much of our attention, and have been enabled to set up more schools in this than in any preceding year; no less than eight having been added this year. They now stand as follows:

The Benevolent Institution at Calcutta. This has been begun nearly three years. The object of it is to instruct children in the Scriptures both in the Bengalee and English languages, as well as in writing and accounts. The advantages attending it in a city like Calcutta are very great. Multitudes of natives who bear the name of Roman Catholics, but who are in reality as ignorant of the Scriptures as were their idolatrous ancestors, by means of the instruction given their children, gain some knowledge of the gospel themselves. They sometimes come to the school, and attend worship in the Bengalee language, which they understand better than any other; and at other times their children carry home their Testaments and talk of passages which they have committed to memory; and thus the gospel makes its way into those dark recesses, which it would otherwise be almost impossible to reach. There are from three to four hundred children on the books of the school; but sickness and other circumstances seldom allow more than two thirds of them to attend at once. The school-room built for them, and entered upon the beginning of the year, is however capable of containing eight hundred children; and the plan of Mr. Lancaster, with some modifications, would enable our brother Leonard (whose very soul seems in the work) to superintend this number. The goodness of God relative to the funds of this institution demand our warmest gratitude. In November when we issued the First Report, it was full three thousand Rupees in debt, and our faith relative to its future existence had little more to support it, than that if the Lord intended to make it an instrument of good, he both could and would surely give the needful supplies for carrying it forward. Our hope has not been put to shame; the encouragement it has met with from all ranks of people, has been such as will clear off the debt and carry us through full half of this year. May this teach us to trust him in future seasons of need.

A small school of the same kind has been set up at Serampore, for the sake of the poor native Roman Catholics there. This is supported and conducted by the youths of the Mission Family and the School, the expenses are defrayed by a small monthly contribution from each of them, and they appoint one of the eldest among them to conduct it from month to month. In this school the Scriptures are taught both in English and Bengalee, together with writing and accounts in both languages. Classes of boys have here written a whole gospel in three or four months, by writing a few verses daily. The children taught amount to nearly forty.

We have endeavoured this year to increase the number of our schools in which the Scriptures are taught in the Native languages. At *Taldanga*, about ten miles west of Serampore, a school has been begun for several months, and the number of children amounts to about thirty. At *Vidyawatee* too, in the midway between Serampore, and Taldanga, another is lately begun, which contains about thirty. We also desired brother W. Carey, jun. to set up several around him, which he has done. There are now four around Cutwa. Four were also set up by our bro. Mardon, and are now superintended by bro. D'Cruz. Add to these, one supported by brother Fernandez, another by our two brethren at Digah, the one at Patna carried forward by brother Thompson, and the one supported by a Christian friend at Agra, and the whole number will

be found to be sixteen. We cannot speak with perfect precision relative to the number of children in each; but we suppose the whole number taken together can be little short of a thousand.

TRANSLATIONS.

Respecting these we can only notice a circumstance or two which displayed the Lord's goodness to us: we must reserve a full account of them for the Memoir in June.

In the late fire the manuscripts of two or three of the Translations were consumed. This at first made us feel somewhat dejected; but on more thoroughly examining things, we found Providence had still left to us the means of repairing this loss, and that to some advantage. The pundits who had assisted us in translating, were still with us; and we found, on making the trial, that the advantages in going over the same ground a second time were so great, that they fully counterbalanced the time requisite to be devoted thereto in a second translation.

In casting the new founts of types we have been succeeded beyond our expectation. In the space of ten months, we have been enabled to replace the two founts of Nagree, the Bengalee, the Cingalese, the Tamul, the Orissa, the Telinga and Kurnata, the Mahratta, the Burman, the Shikh, the Persian, and the Arabic; and to cut a new and beautiful fount of Cashmere types. We have also made great progress in the Chinese fount, which brother Lawson has enabled us greatly to improve. In a little time we hope to have fifteen versions in the press.

TRACTS DISTRIBUTED.

In addition to the distribution of the Scriptures in various languages, opportunities offer to distribute Tracts in them. This has been done to a considerable extent in the course of the past year. The number distributed throughout the year amounts to about fifteen thousand. Of these nearly three thousand have been in the English language. These consist chiefly of the *Life of James Covey*; "*Pause and Think*;" and "*Jesus Christ the only Refuge*," have been distributed among our countrymen in the army, at the various stations, and among such as understand English at Calcutta. The other twelve thousand have been in the various languages of the country; a considerable number of those in Mahratta have been sent to Bombay with brother Carapet. These tracts in the native languages have consisted almost wholly of Selections from Scripture; the words which the wisdom of God teacheth, appearing to us by far the most likely to enlighten the mind, and convert the soul. Many instances have come to our knowledge of these tracts being made the means of turning the attention to the great things of God; and many more will no doubt appear in that day when all things shall be brought to light.

CONCLUSION.

Thus, very dear brethren, have we taken a brief survey of the Lord's dealings with us in the past year; and we are convinced you will join with us in terming it a year "to be greatly remembered," a year wherein the Lord has shewn that he could have swept us away in a moment; but a year in which he has also shewn us, that he can build up as well as destroy, and that when his people are trembling on account of his

righteous judgments, he can take that opportunity to magnify his mercy, and extend them beyond their highest expectations. When with all these both tremendous and gracious displays of the hand of God this year, we recollect that this completes the *Twentieth* year since the forming of our Society, a train of ideas arises to which we can scarcely give utterance; we are constrained to say "this is the finger of God." When we contrast its humble beginning, "in weakness, in fear, and in much trembling," at Kettering, October 2, 1792, where our brethren looking to Him who "despise not the day of small things," laid the foundation of it in a subscription amongst each other of about *thirteen pounds*; with five hundred baptized in a heathen land, these forming twelve churches, scattered over a surface of more than a thousand miles, in which ten languages are spoken, and which contains eighteen missionary stations, superintended by twenty-five missionary brethren, and the intermediate space occupied by witnesses for the truth constantly rising up from amongst the natives themselves,—and to this add the Scriptures in a state of translation, and the means afforded for their being speedily published, in Fifteen Languages, we are constrained to say "What hath God wrought?" Nor can we, who from our remote situation in India as from some distant eminence, have an opportunity of concentrating in one view what the Lord is doing in our native land, refrain from taking another view of these circumstances. When we look back twenty years, and reflect, that then no society was formed with an express view to the conversion of the heathen, and few persons even thought it their duty to hope for their conversion,* except by some supernatural means like the gift of tongues of fire at the day of Pentecost, and that against all this indifference, more dreadfully morbid than the fiercest opposition, our brethren were enabled to bear up, and to attempt kindling the missionary flame; and consider how the Lord has enabled them to see their wishes realized in its enkindling since in the hearts of others, we are filled with wonder. For within three years after, (in 1795) the London Missionary Society was formed; then the Edinburgh; then that for Missions to Africa and the East; and last of all, but if we may judge from what the Lord is doing, the greatest of all, a Society far exalting and enthroning the Word of God amidst the nations of the earth, after the enemy has exerted all his strength to get it trampled under foot. Not that we mean to say that all these things sprung from our dear brethren's efforts. They came from God, and from Him alone. But as nothing could prevent our brethren's praying that the Lord would thus appear and build up Zion; so neither can any thing prevent their enjoying the divine pleasure of rejoicing in what the Lord has thus been pleased to do since for his cause. In what degree He was pleased to make use of their example to stir up the minds of others, and promote his own designs, must and ought to be left for disclosure to that day when every man shall receive according as his work shall be; and all shall join in exclaiming, "Not unto us, O Lord, not unto us, but unto thy name be the glory."

We remain, &c. W. CAREY, J. MARSHMAN, W. WARD.

* Our justly esteemed Moravian brethren formed however a glorious exception to this general indifference, though not publicly appearing as a missionary society.

BENGAL MISSION.

Dinagepore and Sadamuhul.

My dear brother Ward,

Dinagepore, Jan. 21, 1813.

I have received yours of the 2d instant, conveying the melancholy news of poor Joseph's death. Though I was in some measure prepared to hear it, from the nature and length of his illness, yet I could not help feeling extremely at the sad event; little did I think, when I parted with him this month, last year, that I should see him no more in the flesh. Poor Mrs. Derozio, I sincerely sympathize with her in the heavy loss she has sustained, it being the *third* in the short space of *four* years. I trust the Lord will support her under this her heavy affliction, and enable her to acquiesce in his divine will. How transitory and how fleeting are all things here below. Oh! that I could wean my affections more and more from them all, and set them on things above.

When we take a retrospective view of the state of religion, at the time when the mission was first established in Bengal, but a few years back, compared with what it is now, we cannot but be filled with gratitude at the blessing of our God, which he has so conspicuously bestowed upon the labours of his servants, and at the same time, feel encouraged to hope that he will continue to bless their efforts more abundantly in future; for he hath said "Lo, I am with you alway, even unto the end of the world." Since my last to you, I have been out several times, in different parts of the town and the adjoining villages, preaching the unsearchable riches of Christ to many. Thousands at Dinagepore have heard by the mouths of many witnesses, the precious name of Jesus. But alas! how few have believed in his name. "Lord of the harvest! God of grace! send down thy heavenly rain." I have lately had some enquirers, two, four, or six at a time, to whom, as well as to the people at the market, I have occasionally distributed many religious tracts and some books.

I am sorry to say, there has been no addition to the church here during the past year; it has been diminished on the contrary by the removal of some members to Calcutta, and by brother Nunda-kishora's death. It now consists of eleven members, of whom three are suspended. The relations and families of the native brethren and others, who have no cast, amount to twenty-two persons, viz. eleven adults and eleven children; the former are under instruction, some of whom, I hope, will, in a short time, give themselves up to Christ by baptism.

I remain, &c.

I. FERNANDEZ.

Goamalty.

Brother D'Cruz's Journal for January contains an account of his having occasionally inspected the different schools, and examined the boys

in their knowledge of Scripture. The children have committed the Ten Commandments to memory.

Ram-prasada's Journal for January. Addressed to a Female Society at Dingwall, in Scotland.

Jan. 8d. (Lord's-day.) After the regular services I went into the bazar and spoke to a few.

Jan. 5th. Went to the gunj and spoke to Bruju-vasee, a bramhun; many others were present.

Jan. 7th. In the market spoke with a gosace, and a viragee.

Jan. 10th. (Lord's-day.) Preached from the 9th chapter of John, and spoke with a gosace at the river side.

Jan. 12th. Examined the boys at Muhesha-pooru school, where two strangers heard the word of God.

Jan. 15th. Went to meet bro. Chamberlain at Goamalty, and spoke with the natives on my way there.

Jan. 18th. Read several tracts and explained them; some were much pleased; one man asked me for a Testament. I promised him one in the evening.

Jan. 22d. Brother D'Cruz and I examined the boys, and made them read passages from the Scripture; they repeated the Ten Commandments by heart.

Jan. 31st. (Lord's-day.) In the Muhesha-pooru school-house I preached to a great many persons; several were strangers.

Cutwa.

Very dear Father,

Cutwa, Jan. 19, 1813.

In the Lord's work, as far as he has given me strength to go on, I have had a great deal of pleasure; the work is delightful in itself. I find, however, that to govern a church is no small thing, and indeed, I am far from being fit for it. Kangalee is gone to Kendoola fair, and will return by way of Lakra-kbonda; with him I expect one or two persons will come to be baptized. O! that the Lord may go on to be gracious to us, and enlarge his kingdom.

I remain, &c. W. CAREY, jun.

Kangalee's Journal for January.

Jan. 1st. Left Shreemuti-pooru, and conversed with several husbandmen, among whom was a former associate, who pressed me to lodge with him for the night, and on my declining the proposal, supplied me with necessities for the way.

Jan. 3d. (Lord's-day.) A few called at my house, to whom I spoke of the gospel: they paid much attention.

Jan. 4th. Went to a viragee's house, and continued with him and his friends till night; conversing about Christ.

Jan. 11th. On my way to Kendoola I conversed with the villagers at Kalapapri.

Jan. 12th. Arrived at Kendoola, and met with Mut'hoora and Vishnuva, who had come there to publish the word: we delivered our message but met with much opposition.

Jan. 19th. Mut'hoora and I went out to speak with the people, but could not obtain a hearing. On our way back, a rich man wished to hear of the gospel, but was soon displeased and left us. After this I conversed with a man of the name of Gooro-churun who has a New Testament; he wished me to accompany him to his house. I told him he would lose caste if I entered his door. He replied, that his reason for wishing me to go home with him, was to shew his friends that he despised the cast. I however declined his proposal, as I knew it would incense his relations, without producing any good effect.

Jan. 22d. Three persons came at night to hear the word. Their friends have prohibited them from sitting with a christian.

Kanta's Journal for January.

This brother has been employed in the same manner as Mut'hoora. He has visited the villages of Dewan-gunj, Keli, Naihati, Gai, and Barudora. We extract one or two particulars:

Jan. 5th. Went to the market, where a person, asked me why I became a Christian. I said, for the salvation of my soul; he replied, "Then must all those who are not Christians perish?" This brought on a long conversation, in which several others joined.

Jan. 8th. On my way home I met a person, with whom I spoke a long time. He said he could not understand so much. I asked him if he were to find any thing offensive in his food, whether he would throw it away. He replied, Yes. I said, If you have that sense, you must know what is good and evil.

Jan. 11th. A Musulman asked, whether our shastra directed us to obey our parents. I told him that we were not only commanded to obey our parents, but our superiors also, and to love all mankind as ourselves.

Mut'hoora's Journal for November, December and January.

Mut'hoora has been constantly employed in preaching to the natives in the villages surrounding Cutwa. He mentions several conversations with the natives, which are too long to be inserted here, but which evidently shew that the general apathy which the natives formerly manifested to the gospel, had in a great measure vanished. In several villages, he was invited by the natives themselves to declare the glad tidings of Salvation, and many who had steadily opposed the gospel from its first promulgation, had considerably abated in their opposition; and some had even requested our brother to converse on the subject.

Jessore.

The following places in Jessore are supplied with regular means of instruction, and places of worship:

Chougacha.—*Brp. Petrus* is stationed here; but he is gone to Calcutta this month; and has left the work in the hands of a native itinerant.

Bakaspoola.---Brother Pran-kriahna, who is here, does not enjoy good health, but he is not inactive.

Sooroosde.---Manik-sha is now at Chougacha, and this place is at present neglected.

Vishoo-huri.---Here our aged brother Gour-dasa resides, and reads the word to all who come to him.

Badpookura.---Brother Panchanun is about to return and labour here, and is expected to be chosen pastor by the brethren in this neighbourhood, whom we intend to form into a separate church.

Dacca.

We have received a journal from brother Bhagvat, from which we find that on his way from Serampore to brother Cornish's, he preached at a number of villages, among which are Phurtd-poura, Jafer-gunj, and several places on the other side of the Padma river.

My dear Mr. Ward,

Nuseeb-gunj, Jan. 16, 1819.

Saphul-rama arrived here on the 1st instant, and delivered me your kind letter, the contents of which shall be duly attended to. Bhagvat and he left us a few days since on a journey to Pabna and Koomurkalee, where I believe few of the brethren have yet been: their journals shall be forwarded on their return. We have attended to your instructions, and formed ourselves into a little church, which consists of the following persons: Mrs. Cornish, sister Blackburn, Bhagvat, his wife, myself, Saphul-rama, and our maid-servant, who was baptized the Sabbath before last; making in all seven persons.

Some days before our servant was baptized, we gave notice of it to all our people, and requested them to bring their neighbours to witness the scene, when a number of the surrounding villagers attended, who were very attentive throughout, and seemed not a little gratified by the novel though solemn sight. The poor woman was much affected, and seemed seriously impressed throughout the day. When she first engaged with us at Ganjam (she is a Telingee) she was much addicted to drunkenness, and other evil habits; but she has for a long time past been a reformed woman: such is the power of the gospel on those who believe. We entertain faint hopes of a neighbour who is now halting between two opinions; he has forsaken his teacher, and has thrown away his idols.

I am, &c.

C. B. CORNISH.

Serampore and Calcutta.

SCHOOLS.---*Dinagapore*. Brother Fernandez in a letter dated the 21st instant, says, "I have just removed my old school-house from the garden to a spot near the centre of the town, where I hope to get very soon as many scholars as a teacher can well attend to; and where I hope also to

preach twice a week; and as it is situated by the side of a public road, I trust I shall get many hearers."

Maldah. Bro. D'Gruze, in a letter dated the 9th instant, says, "Bhola-haut, Mulesha-poorah, and English-bazar schools are the same in number as I mentioned in my last. The children come on greatly to my satisfaction; they read the Scriptures fluently, and repeat the Ten Commandments by heart. I require a few Bengalee Catechisms and hymn books for the use of the schools."

Cuttah. Bro. W. Carey, jun. in a letter dated the 19th instant, says, "The schools are coming on pretty well. At some places, the people seem rather afraid to send their children; but at others, they are very eager for schools, and not only so, but very attentive to hear the word."

Sebuk-rana's Journal. Addressed to Mrs. Skinner, Bristol.

Preaching in Calcutta. On the Lord's-day, the worship of God is performed in the chapel, in Bengalee, morning and evening, and at the jail in the afternoon. Different brethren preach, as Jahans, Thomas, Suddut-sah, Krishna, Sebuk-rana, &c.

On Monday, there is preaching in the Fort at Mr. Vessey's house; and at Kuoli-bazar at Mr. De Motto's mother's.

On Tuesday, at Mr. Coates's at Ali-poorah, and at Buj-buj at Mrs. M'Oullum's.

On Wednesday, at Mr. Frederick's in the Fort, and at Mrs. Canary's at Kulinga.

On Thursday, in the Fort, at Mr. Marsden's.

On Friday, at brother De Bruyne's old house in the Tereteo-bazar, and at Mr. Irvine's.

On Saturday, at Mr. Johnson's at Chouringee, at Mr. Frederick's at Joratullah, and at Colimbah at Mrs. Mackison's.

During the month brother Aratoon Petruse has preached several times in the petty court jail to the prisoners. He is brother to the person employed in Jessore, and is a member of the church at Calcutta.

The labours of our brother Panchann in the neighbourhood of Serampore have been continued during the greater part of the present month. In one or two places, where the manners of the natives are dreadfully corrupt, he had to bear many insults; but his persevering courage prevailed upon them to hear what he had to say; and in this, as in innumerable other instances, the simple truths of the gospel, urged by the plain good sense of a peasant, have prevailed over all the sophistry of an untenable philosophy.

Several very pleasing circumstances have occurred this month: Deepchund and Vikoont'ha, leaving their work in the office, have spent Saturday and the Lord's-day in visiting two or three neighbouring villages. On one Saturday night they slept in the out-house of a shop-keeper, to whom they explained the gospel till a late hour at night. The next morning they went out, and found a group sitting in a place in the open air where corn is threshed. The number of their hearers diminished and increased according to the curiosity of the passengers. At length a respectable brahmun

with several companions came up; the former took the book out of Deechund's hands, and holding it open to the people, declared that it contained the doctrines of the true religion, and had nothing contradictory or improper in it; that in their shastrus there were contradictions and fidelicacies; that he knew Mr. Carey had come out to this country to publish this religion, and had laboured diligently to propagate it; and that in fact this religion would in the end universally prevail; that Mr. Carey was like Chitunya, who wandered up and down preaching the doctrine of universal love; and who for a while was unsuccessful, but in the end raised a multitude of disciples. Another man added, in the same strain, that if Jesus Christ had been born in the family of a man of cast, and not among the barbarians, half the country would ere this have been christianized. These addresses struck all present with surprise, and an eager enquiry for gospel tracts was the immediate consequence. All our native brethren declare, that the aversion of the natives to the gospel has now generally died away, and a happy change in its favour has succeeded.

To this we may add the case of several individuals, quite new to us. A young man of a respectable family at Gundul-para, the village in which our friends Captain and Mrs. Kemp reside, in the present month, sent a servant with an English letter written by himself, requesting a number of Bengalee books, the names of which he mentioned. They were immediately sent with a reply in English. A few days after this, Captain Kemp informed brother Ward, that his moonshee seemed really to have changed his views, and to be in opinion a decided christian: from subsequent events we learnt, that this moonshee was a younger brother of the person who had sent an English letter for books; and that the latter had, in the midst of his business as a writer to an European, set up an English free school, and that many young persons from the surrounding villages, eager to learn English, had become his pupils. About six months ago a Life of Christ in verse written by Rama-vashoo fell into the hands of these young people, and they began to set it to tune, and sing it without fear: they soon obtained other books in Bengalee and English, and among the rest, a Life of Futika. By these they became more and more established in the truths of Christianity and their dislike of idolatry, from the services of which they began quietly to withdraw themselves. They repeated the Lord's prayer morning and evening, and read the Bengalee Testament very carefully, as now appears by their frequent and apt quotations from it. One or two of them even went so far as to apply to the Roman Catholic priest of Chandu-nugura to baptize them, thinking this might be done, and they remain amongst their heathen relations and retain their cast. We at length sent two of our native brethren to Gundul-para and Bansa-variya, who were received with the utmost joy, and honoured as the excellent of the earth. They ate with them, and treated them with as much affection as if they had met with old friends, and as if there had been no such thing as cast in the world. They declared their resolution to avow themselves on the side of Christ, and that no farther delay should intervene after making a few family arrangements. Our brethren returned from this visit equally astonished

and delighted with this wonderful instance of the progress of the gospel without even the presence of a missionary. The number of persons thus far turned from dumb idols to the true God appears to be very considerable. Tara-chund, the elder brother and the schoolmaster, is a well-informed man, and, in addition to the native tongues, speaks French, Portuguese and English, with great fluency.

The following letters have been received from sister and brother Chamberlain since they left Serampore:

My dear sister Marshman,

Jan. 1, 1813.

I felt more at parting from you this time than ever before, and it has had a considerable effect on my spirits ever since. We did not reach Chinsurah till after dark the day we parted from you. In the morning Mr. C. went to see Mr. Forsyth, and afterwards I went with him to see Mr. and Mrs. May. They were very friendly; their situation is very pleasant.

24th. My dear husband went out and preached to a number of people this morning at Bidhadhore; a few were very attentive, others were not so. In the afternoon he preached at Kashee-gunj to a number of people, who were in general very attentive; one lame man understood and received the word with gladness, and when the tracts were given away, eagerly received the first.

25th. He preached at Rana-ghata, and gave away several books and papers; then passed on and preached at Ruya-nugura, and gave away a book and a tract or two. In the afternoon we called at a factory, the owner of which pressed Mr. C. to stop and talk to his people. He read and enlarged upon Paul's discourse to the Athenians; the people were very attentive and seemed much pleased.

Ever yours,

M. CHAMBERLAIN.

My dear brother Ward,

Near Baulea Ram-poora, Jan. 6, 1813.

The greatest part of my itinerating work is over for the present, except when we stop at Bhuguwangola, where I expect full employ for two days. My stock of books and tracts is nearly expended. I have not a good supply for Bhuguwangola, for which I am sorry. Beyond it a few days will take us out of the reach of the Bengalee, when I shall enter upon the Hindoost'hanee in all its variety, nearly a thousand miles. I feel unqualified for the important work: pray for me, dear brother, that the Holy Spirit may fit me for it and all its circumstances, and keep me in it at all times and in all places. I suffer much from a dizziness in my head, which walking in the sun is sure to bring on. This deters me at times from going out when I otherwise should, and then I accuse myself of negligence and supineness. By one consideration we are often encouraged, which is, that, wherever we may be, and whatever doing, we are not deprived of your prayers in conjunction with those of our dear brethren and sisters. This animates us, and we sometimes unite our petitions, that we may be carried on the wings of prayer to the post we are to occupy. On the way I have been engaged in preaching upwards of twenty times, beside conversations, and have given away three or four hundred Scripture tracts,

and nearly eighty copies of the Scriptures, as nearly as I can remember. Many people have heard the word, and now we wait for the divine Spirit to command his blessing to render the word efficient.

I am, &c.

J. CHAMBERLAIN.

To brother Marshman.

My dear Pastor,

Calcutta, Jan. 15, 1813.
I have much pleasure in being enabled to inform you, that our school has increased considerably since the late notices have been spread through Calcutta, and that a goodly number of our absentees have returned since the vacation. Our number on the books this morning, in the boys' department amounts to 334: of this number, as stated in your report, many have found employment as writers; others have been provided with situations of different descriptions, and some have run away; however, the latter generally return when they perceive their error. Boys 334, girls 108. Total 442.

In addition to this, I have the heartfelt satisfaction to inform you, that no less than six new enquirers are desirous of joining themselves to the church, and confess our blessed Master in believers' baptism. One of these is our young friend Reilly, who is about sixteen years of age; this is a truly promising young lad, and perhaps stands alone in Calcutta as it regards his desires to give up the short-lived pleasures of this perishing world, at so early a period of life. You remember, in the account given by his mother when received into the church, that this boy was the principal cause of bringing her under the means. I called to see him last week, but he happened to be at his office, however, he returned before my departure, and after giving me a hearty welcome, without waiting for dinner, retired immediately to his little study, and shut himself in with his Bengalee teacher, where I could hear him read the language very fluently.

Himself and his mother hold a meeting in their house for the instruction of the natives once a week. I had a long conversation with this boy at Mr. G's. lately after the prayer-meeting, in the course of which he freely opened his mind to me in the most discreet and impressive manner. He complained bitterly of the depravity of his heart, and ardently longed for the period when he should be wholly freed from sin; and feel nothing but flaming love for his blessed Redeemer. Indeed my conversation with him, proved of a most salutary nature to myself, as I was deeply humbled in recollecting the lapse of time, (not short of 30 years) between his age and mine which had been devoted to sin; yet I felt my heart glow with gratitude in seeing this tender plant brought into the vineyard, who promises to bring forth much fruit to the honour and glory of his God and Saviour.

The other five belong to His Majesty's 24th regiment. It happened to be one of my days to join our friends at morning worship at brother Daniel's in the fort on Thursday morning, where I arrived a little before or about sunrise; but early as it was, I found the whole of our brethren of the regiment assembled, and examining whether or not the above-mentioned five were fit subjects to join the church, and was happy to hear, after their strict scrutiny, that the whole were deemed fit. It is very

pleasing indeed to observe, how strictly our beloved brethren in the fort watch over each other, and the cause at large there, that no disgrace should be brought upon the cause of Christ.

Your's, &c. O. LEONARD.

PRINTING OFFICE.

We omitted to mention in a former letter, that, some time in November, a fount of Tamul types, cast at the Brethren's foundery at Serampore, was dispatched to the Coast, for the use of the Christians there under the direction of the Rev. Dr. John. The expense was defrayed by the Corresponding Committee; the weight of the types sent from England, which were consumed on the 11th of March, being deducted from it. These types have been much approved of by the best judges on the Coast, and will be more useful than those received from England, which were cast in a different form.

On the 31st of December the first sheet of the Cingalese New Testament was put to press. As a Bible Society has been formed at Columbo since the Calcutta Auxiliary Bible Society resolved to print 5000 copies of the version, they have reduced the edition to 2000; and a fount of Cingalese types, as well as the punches and matrixes, have been sent to Columbo, for the use of the Society there. The edition has been delayed on account of the imperfections in the present translation, but as the alterations can be made and printed at Columbo with less trouble and expense than in Bengal, the present edition is printed verbatim from the old version.

The first sheet of the Telinga New Testament was put to press on the 18th of December. Brother Carey has availed himself of the assistance of another learned Telinga pundit lately arrived at Calcutta.

The second edition of the Pentateuch in Bengalee was finished at press on the 1st instant.

The editions of the Sacred Scriptures in the press on the 1st of this month, were, the New Testament in the Shikh, Tamul, Burman, Cingalese, Telinga, and Hindee; the Pentateuch in the Mahratta and Hindee, and the Historical books in the Orissa.

Beside these editions of the Scriptures, the following works are also in the press: the second edition of the Dissertation on the Chinese language by brother Marshman; and the second edition of brother Ward's work on the Hindoos.

A list of all the plants in the Honourable Company's Botanic garden, edited by brother Carey.

A Dictionary of the Bengalee language, a Grammar of the Shikh, and a Telinga Grammar, by brother Carey.

A Burman Grammar, by brother F. Carey.

Extracts from Scripture, arranged under different heads, in Hindee and Mahratta, and sundry Scripture tracts in Bengalee, and pamphlets in English.

We have also cast a new fount of Persian types, on a smaller scale than those received from England some years back, and which were destroyed in the fire. We hope to re-commence printing Mr. Martyn's Hindee New Testament early in February.

HINDOOST'HAN.

Patna.

Brother Thompson's Journal for January.

Jan. 1st. Preached this morning from Psalm xc. 14. "O satisfy us early with thy mercy," &c. In the afternoon preached from the same words to the servants and others. Gave Shakur-kha a New Testament in Hindee to peruse during his leisure hours at home.

Jan. 2d. Shakur-kha and a native of Dacca attended to hear the word at Mr. P's. to-day.

Jan. 3d. Several persons came this morning and joined us in worship. I preached from the parable of the barren fig tree. While at the table of our dear Lord and Redeemer, several wept much; indeed it was an affecting season altogether: after worship these people appeared unwilling to depart, and one woman wept incessantly while conversing respecting her past conduct towards God. She took some English pamphlets with her. In the afternoon preached on the same subject to the natives. Ram-prusada attended.

Jan. 4th. Preached to a number of Hindoos, and urged that Christ Jesus alone was the way to heaven. In the evening several serious enquirers came to hear.

Jan. 5th. The friends mentioned yesterday, renewed their visit to-day. Mr. A. appears to have a true spirit of enquiry.

Jan. 6th. Lieut. H. and Mr. S. a merchant, attended public worship this evening. I preached from the Prodigal. Calling at the Collector's office, talked to several Bengalee writers about the Saviour.

Jan. 7th. Visited Mrs. D. who is still confined to her room by illness. After much conversation, I read select portions of the New Testament in Portuguese, and explained them in Hindee; and then prayed with her.

Jan. 8th. Spent much time profitably with Mr. D. About noon preached to a few in a shop at Alum-gunj; in a little time, the number increased, and all listened with seriousness: some continued to the last. I called at another shop, and spoke to the shopmen (Bengalees) about the Redeemer. I also visited Fukeer-chund, to whom I read some parts of the 3d of John out of the Hindee New Testament I gave him.

Jan. 10th. Lieut. H. and Mr. S. attended again this morning; Mrs. G. and the other friends also came. I preached from "How long halt ye between two opinions?" &c. In the afternoon I had Hindoost'hancee worship: Chooni-Lala and Ram-prusada attended with the other natives. I went out afterwards with the moonshee. In the evening we enjoyed a pleasant season in worship: many were affected.

Jan. 11th. A few friends attended to hear this evening. Mrs. C. appears to have made a happy progress in divine things.

Jan. 12th. Mr. A. called to-day; he appears to have deep convictions of his sinful course, and says he knows not where to look for peace,

Jan. 13th. My soul was filled with delight while preaching Christ crucified to the blind and ignorant Hindoos at Baboon-jee's landing-place; many greatly encouraged me by their fixed attention. In some I perceived a desire to follow me home, and hear more of him who loved men unto death; but the dread of the cast, kept them back. O Lord, when will thy great and amazing love triumph over the dread of cast, and the love of worldly interest. Two respectable natives called on me to-day to hear of the salvation preached in the name of Jesus Christ. One of these men, Khunjun-Lala, took with him a New Testament in Hindec; Ram-prusada, the other, took a copy of the gospels in Persian, and as he could read and understand Watts's Catechism in English, I gave him one of these also. Brother Moore and sister Biss called to see us in the afternoon. About twenty-one persons came to hear the word this evening, some of whom never attended before. Brother Moore preached from "Unto you that believe, Christ is precious." Several appeared to be affected, and some even to tears. It was a pleasant season.

Jan. 14th. Meeting with Anastasius John, a Greek merchant, I had much conversation with him respecting divine things: he has lately purchased a Greek New Testament, which he constantly reads. Poor Mr. A. is somewhat recovered; he called to-day, and humbly expressed his earnest wish to be baptized.

Jan. 15th. A Bengalee attached to the Custom-House came again to-day. After some conversation respecting the dear Redeemer, he begged for a Catechism, which I gladly gave him.

Jan. 16th. Agreeably to a letter I received from I. R. M. Esq. I sent him a New Testament in Hindec, for which he is desirous of paying me.

Jan. 17th. Preaching as usual three times.

Jan. 18th. In consequence of a most pressing invitation from Mr. M. at Chupra, to go up and abide at his house and preach the Gospel, I left home to-day for Digah, where I remained all night; the dear friends here rendered my stay truly comfortable.

Jan. 19th. Joined the brethren at Digah in their supplications to the throne of grace, for the spread and establishment of our dear Redeemer's kingdom. After breakfast the brethren kindly favoured me with their one horse chair, to go as far as Sher-poora, where brother Chamberlain's poncy was sent, to carry me to Chupra. Between Dinapore and Sher-poora, I met with a large body of Hindoos who were sitting under some mango trees, with whom I conversed, as well as with other groups and individuals. In the afternoon I arrived at Chupra; Mr. and Mrs. M. received me with great kindness.

Jan. 20th. I saw a Hindoo this morning who had obtained from Mr. M. the Gospels in Persian, and a selection from the scriptures. Thinking he would not be allowed to keep the Gospels, he immediately commenced copying them, and several of his neighbours did the same. I went to one of the market places, and entered into conversation with a shroff; a crowd soon assembled, and I made known to them the love of Christ; several appeared to be struck with astonishment at His great love, and asked for books in the common Naguree character. I sat a long time in the house of a Hindoo, preaching to multitudes, to whom these tidings were strange and pleasing. A brahmun questioned me on par-

tical points, and said, he had long entertained a wish of conversing with a believer in Christ. The sepoy who had some pleasing conversations with me at Sher-poor yesterday, sought me out, and described more particularly how his mind was affected about what I first said to him. He received a Hindee New Testament most gladly, a tract, and a copy of the Hindee printed hymn, "I am a great sinner, guilty above all." In the evening I preached at Mr. M's. from Luke xv. 24. "This my son was dead," &c.

Jan. 21st. I was out early this morning with the Hindee New Testament, and seating myself in an empty bungalow, explained its contents to a Mahometan and others who were passing by. I called again at the shroff's, where I had been yesterday, and he kindly invited me to sit in his house; while I read aloud select portions of the Hindee Testament. The crowd was very great to-day, and I devoted several hours to them. If I had the Scriptures in the current Naguree, I could have given away many copies in the market places, where the people demanded them. Luchmun Tewaree, the sepoy, came again for religious conversation. Futtee-chund, a pleader in the Judge's court at Chupra, after some talk, desired a Selection from the Scriptures in Persian, and I gave him the last I had here. Two men from a neighbouring village, who heard me read the New Testament, promised to call on me at Patna. This evening I preached from "Come unto me all ye that labour," &c. Our friends here rejoiced to hear that a chapel was intended to be built at Patna, and readily subscribed the following sums: Mr. D. 5 rupees; Mr. M. 10 rupees; Mr. G. 25 rupees; total 40 rupees. Mr. G. took a Portuguese New Testament for Mrs. G. and paid a rupee for it.

Jan. 22nd. Took leave of our friends at Chupra this morning and returned to Patna.

Jan. 25th. Was out to-day at several bazars and at Alun-gunj.

Jan. 26th. Was out the best part of this day at Kurnal-gunj and Baboon-gunj. I visited the poor weaver and his family, and was much affected to behold the tears of one of the old women, who heard with great attention. I called at the house of Keerut'h-dass, where I was enabled to recommend the Saviour to several Hindoos.

Jan. 27th. With Tazoo Misree to-day had a long conversation. Preached this evening from "For me to live, is Christ; but to die, is gain."

Jan. 28th. Spent much time in the bazars to-day.

Jan. 29th. Sudaseer-Lala, the teacher of the Hindoost'hancee school, applied to my moonshee for a copy of the New Testament in Hindee, which I accordingly gave him. Eleven of the native children afforded me much joy in repeating questions of Dr. Watts's Catechism in Hindoost'hancee. We have forty children in the native school to-day, and I pray God to encrease their number.

Jan. 30th. Talked with several people at different places. In the evening three friends came to hear the word of God.

Jan. 31st. Mr. A. attended worship this morning: he appears to have deep convictions of the evil of several sinful practices, but scarcely any idea of original sin. I am happy to find in Mr. P. now a more tender conscience. My landlord, who hitherto employed carpenters and others

to work on the Lord's-days, this day attended worship, and forbade every superfluous work at home. In the afternoon I preached to and prayed with the servants and other natives. My moonshee, I rejoice to find, is a sincere enquirer,

THE MAHRATTA COUNTRY.

Extract of a letter from an Officer.

My dear Ward,

Nag-poor, Dec. 31, 1818.

Had we arrived at home a fortnight sooner, we should have been, after crossing the Laljee-Ghat, in the very midst of the pindarees, who have plundered most of the country between it and Nag-poor. After leaving Bankura we went to Hazaree-Bagh; here we staid three days; from thence we went to Chitra; at this place I left with the cutwal, a very respectable old man, the Hindee New Testament, also part of the Pentateuch, with two or three small tracts, after having read parts and explained the Christian doctrines to them: they received them with great thankfulness, and promised to make them known. From Chitra I went to Palamuyoon to Naseri-gunj. From Chitra to this place we came through a deep jungle. At Rutna-poor, a very large town, I left with a head man, a person of great influence and confidence in the Government here, part of the Mahratta Pentateuch and a New Testament, also tracts, and had the satisfaction to hear afterwards, that himself and people were reading them with great delight.

A Musulman fukeer, who, on my way down to Calcutta, heard the scriptures with a rejoicing heart, came to me immediately on my arrival: he says, that the two tracts I gave him were very much in request, and many heard and praised them. To him I gave some tracts, also an Hindee New Testament, with a request that he would make them known to every one, which he appeared joyfully to promise me. On my arrival at Tukut-poor two marches from Rutna-poor, the Brahmacharee, a very respectable old man, who has under him eighty-four villages, but has great influence otherwise, received me very gladly, and heard many of the most interesting parts of scripture, &c. with all his people, and which he did also when I was on my way to Calcutta: to him I presented a Hindee New Testament, also two tracts; he commenced reading them very well, and says he will make them known; his relations appeared as much interested as himself, and to whom, in my presence, he said, we must forsake our heathen worship and gods, and believe in Jesus Christ the Son of God. Not having any more Hindee scriptures that I could spare, and none of the people on this side Laljee understanding Mahratta, I only left two tracts with a brahmun at Deolbeja and another place, and read and explained the doctrines of our religion before the landholders and the people of some of the villages. We were three days passing the ghats

at Laljee. I gave away two Mahratta Testaments, with several tracts; and from one of my servants, who saw the people a day or two afterwards had the satisfaction to hear, that the people of the place, sitting round the brahmuns to whom I gave them, heard them with joy, and were thankful that I gave them. At the last march inside the ghāt, I was suddenly taken ill with a most serious bilious attack, and was so ill for three or four days that I scarcely expected to survive; but through the mercy of God on the medicine I took, I got gradually better.

Since my arrival I have seen many persons, and have given two or three books away, with two copies of the Sungskrita Pentateuch and Testament; one to Omrut Row, the nephew of Jeswunt Row, second minister at Nagpoora; and I hear that reading the scriptures forms now a part of his worship with the other brahmuns. Another Mahratta copy I have given to one of the head moonshies here. I have just had some serious conversation with Bhawanee, about the necessity of regeheration, belief in Jesus, his being baptized, receiving the Lord's supper, and consequent rejection of his cast; that the consequences of the loss of cast would be important and beneficial to himself and others, although it would bring on him the persecution of many. He consents, but seems to have much to get over in his own mind.

The enclosed piece of bark, Dr. G. will be much obliged to Dr. Carey if he will let him know whether it is the *Swietenia Febrifuga*, called by the natives here Rohan, the tree that was discovered by Dr. Roxburgh in the northern aircars, and whose bark is equal to the Peruvian bark; the tree is very common in this country and grows large. The seeds mentioned in my letter will reach you by bangy in about fifteen or twenty days after the receipt of this, as sending it by the dawk was found to be too expensive. I have sent a small box of seeds which Mrs. M. has collected on her way here.

Remember us most affectionately to all the brethren and sisters at Serampore.

Your's, &c.

From Mrs. M. to a friend, dated Nag-poorā, Jan. 26, 1813.

We observe the Sabbath-day in the following manner: immediately after breakfast we have family prayer; at eleven o'clock, Mr. M. reads and explains parts of the scripture to all the servants and many others that attend, and we have hopes that many more will come in a short time to hear the word. At three, we have again worship in English, with ourselves and Europeans, of whom there are about ten, all of them soldiers, and several half casts.

Our journey, though a tedious one, was far from being unpleasant, new scenes every day and many times in the day made it pleasant. We one night encamped on the spot where a village once stood, which had been destroyed by seven wild elephants. On another night we stopped at a place where a wild elephant came to feed within a quarter of a mile of us: but none of these dangers were suffered to come near to us. Nagpoora is a pleasant and I think a healthful place.

ORISSA MISSION.

Balasore.

My dear brother Ward,

Balasore, Jan. 1, 1813.

To-day being the first day of the year we had public worship to thank God for all the mercies received from his gracious hand during the past year, and to ask pardon for all our sins. About forty persons attended. In the morning I preached in English from Luke xiii. 6, 7, 8, 9, to the men of the artillery, and sung two English hymns. In the evening preached from the same in Bengalee. Several Europeans appeared affected. Serjeant Roberts and his wife were present: they asked for a bible and a hymn book. I understand that Roberts reads and prays in the barracks with some who wish to join with him.

I am, &c.

J. PETER.

My dear brother Ward,

Midna-poor, Jan. 13, 1813.

Thanks be to God I arrived here yesterday forenoon; some of the natives directed me to go to the Judge's assistant, who gave me a house, a bed, and a free table. I began my work at his house, praying with them; some of them pay attention to the word.

The Lord enabled me to proclaim the matchless grace and unspeakable love of Jesus Christ all the way. During the last seven days, perhaps more than two thousand pilgrims and natives heard of the Son of God, and two or three hundred tracts and scripture abstracts were distributed. Many blessed God, and fell down and worshipped; many with joined hands stood to hear.

I am, &c.

J. PETER.

My dear brother Ward,

Calcutta, Jan. 29, 1813.

Since I came here I have preached in the jail once. The other day I preached Jesus the Saviour of men at the Great-bazar to as many as three hundred men, who heard with attention for half an hour, and in two or three other places I have talked of God and his salvation. To-day I preached on my way to Jan-bazar to a number of Ooriya.

I am, &c.

J. PETER.

Cuttack.

We are sorry that the branch of the Balasore church lately planted here, is removed, and the place left, we fear, without the gospel. Let us hope that the seed sown will spring up and yield a blessed harvest.

BURMAN MISSION.

Rangoon.

A letter of a distressing nature has been received from Mr. Timmer of Rangoon addressed to brother F. Carey, in which he says he is about to remove from the place with his family including Mrs. F. Carey and son,



JAVA MISSION.

Brother Robinson is still looking out for a passage; but meets with nothing but disappointment. The ships going refuse to take passengers,

CIRCULAR LETTERS.

February, 1813.

BENGAL MISSION.

Dinagepore and Sadamuhul.

No news from this station.

Goamalty.

We have received the usual journals from brother D'Cruz, detailing his labours and those of Ram-prusada. We hope these brethren will soon be able to extend their labours through the whole of the district; and that the Lord will give them to witness the fruit of the word of life thus sown.

Cutwa.

Dear brother Ward,

Cutwa, Feb. 6, 1813.

Since I wrote last to Serampore, I have had three new enquirers, a brahmun, who is a learned pundit, and a man and his wife. I have much hope that the man who is about 70, will be baptized soon. I am sorry to say that my cough has been worse lately; my shortness of breath is at times so great that I fear suffocation when in bed; a little exertion in speaking brings on a slight fever; yet the Lord is merciful; my affliction is not half what I have deserved.

I remain, &c.

W. CAREY, jun.

Very dear Father,

Cutwa, Feb. 13, 1813.

You have heard of the mercy of the Lord towards us, in adding two more to our small number by baptism; the other enquirers are gone away for the present. I am happy to observe, that I daily find the people around more and more attentive to hear the word. Last week I had a number of people come almost every day to enquire about the gospel, and not one inattentive. Our native brethren are much encouraged, and seem to be very active in their work. These things en-

courage me, and raise my spirits; I hope that these blessed appearances will not die away without a glorious result.

Yours affectionately,

W. CAREY, jun.

Jessore.

Brother Petrus is still in Calcutta.

Dacca.

We have no fresh intelligence from brethren Cornish or Bhagvat.

Serampore and Calcutta.

At the beginning of this month, several of our friends from Gundul-para and Vasa-variya visited us once or twice; heard Bengalee preaching on the Sabbath, and lodged at Krishna's. Krishna and others have visited them, on one of which occasions Tara-chund entreated Krishna to accompany him to a neighbouring pond, and baptize him privately. In answer to a letter from brother Ward, Tara-chund sent the following English letter:

Reverend Sir,

Vasa-variya, Feb. 3, 1813.

I was happy to receive your letter fraught with kindness and benevolence. The advice you give me therein is by all means agreeable to my own and our brethren's opinion. I praise God for the treasure of favour he has accumulated in your heart for such a great sinner as I am. I have observed your good advice respecting the way to heaven in the chapters and verses you mention. I also read in my youth the following lesson in page 115 of the Spelling Book of Mr. T. Dyche: "Fear not their might who only bodies kill, but on the soul cannot effect their will; fear that great God who can soul and body take, and cast them both into the eternal lake." So that if it please God my brother Mut'hoor-mohun, moonshee, will appear in a few days in your presence, and will tell you what is to be done about us.

Be so gracious as to pray for our salvation. I perused your kind letter before Ram-krishna, Pran-krishna, Pitumber, Kinooram, and Digambur, my youngest brother, who join with me in giving you and all the brethren at Serampore hearty thanks. I remain, &c. TARA-CHAND-DUTTA.

In another letter to brother Ward of the 27th instant, he writes, "Kashee-nat'ha-mitra is my beloved friend, whose heart is very warm towards our Lord Jesus, so that he may be baptized in God's appointed time;" and in another dated the 28th inst. he says, "I thank you heartily for the book which you sent me, and I desire you will be so gracious as to pray God for me, that he may give me the Holy Spirit. I am such a sinner as there is none like me in this world; yet I trust in the Lord Jesus, and know he only can do me good."

On the first Lord's-day in the month, Mut'hoora, a young man of the writer cast, brother to Tara-chund, was baptized at Serampore, by brother Ward; on the following Sabbath, another young man of the same

east named Komula; the next Sabbath, Ram-krishna, another friend of Tara-chund's, and of the same cast; and on the next Sabbath, Kashee-nat'ha. All these persons belong to respectable families. Kashee-nat'ha is married in one of the principal Hindoo families in Calcutta.

On the last Sabbath in the month, were baptized at Calcutta, by brother Carey, Robert Ault, Thomas Burbridge, and John Britt, of His Majesty's 24th regiment, lying in Fort-William.

Calcutta Chapel. Our congregation here is on the increase, especially from the soldiers in Fort-William; about fifty of whom sometimes attend on the Lord's-day morning. The preaching of the word in Bengales is also well attended,

Itinerant preaching. We have this month encouraged a young man, a member of the church at Calcutta, William Thomas, to itinerate with a native brother in the villages on the banks of the river from Cutwa to Sagur. We are preparing a boat to enable him to put the plan extensively into execution; and have employed him in the mean time, in visiting the villages around Serampore. He commenced his labours on the 15th instant, and has in conjunction with a native brother, visited the following places:

Muhesha. Here our brethren preached to a large number. A vishnuva received a tract, and greatly lamented that he could not read. The brahmuns attached to the temple derided them.

Rishira. This village has been visited twice. The congregations consisted of more than a hundred, and, the brahmuns excepted, they heard the word with attention. They also received a number of scripture tracts, and one brahmun earnestly requested and received the Bengalee hymn book which our brethren used. Rishira is about two miles to the south of Serampore.

Chatra. Here our brethren one day conversed with the passengers who came to bathe in the river. Several received tracts, and promised to peruse them. It is about half a mile north-west of Serampore.

Vidyuvatee lies about two miles farther in the same direction, and has been visited thrice. We have lately erected a school-house there, which serves the double purpose of a school, and a place of worship. Our brethren preached here to a great number; their congregation sometimes amounted to more than two hundred. The common people heard the word gladly, and received many tracts. On one occasion they were so eager to obtain pamphlets, as to snatch them away in a tumultuous manner. Vidyuvatee is a large and opulent village, and is the general mart for provisions of all kinds. A market is held there on Thursdays and Saturdays, when articles are brought from all parts of the country, and conveyed to Calcutta.

Achanuk. Our brethren opened their message here one day, by asking a shop-keeper whether he wished to hear of the right way; on his declining it, they went to another, who also refused them a hearing; but at the next shop they were received kindly: the master of the house sat down, and after hearing the word, received several tracts, with much apparent satisfaction. A brahmun, understanding the object of their com-

ing, poured a torrent of abuse on them. Our brethren expostulated, and reasoned with him with such meekness, as seemed to turn his hatred into esteem, and he at length solicited a tract. Achanuk lies opposite Serampore. Farther on to the north, is

Mooniram-poorā, where our brethren landed, but could scarcely obtain a hearing. Several men and women listened to them on the bank of the river, but refused to receive tracts.

Khurdah, a considerable village, lies about four miles south of Achanuk, and has been visited once: our brethren conversed with several natives before they arrived at the village, and gave away some tracts. On their arrival, they went into the bazar, and collected a respectable congregation. Brother Deep-chund conversed with them for a considerable time, and was followed by brother Thomas. The people were attentive and received tracts. From hence our brethren walked to

Penetee, where a small congregation of twenty or thirty heard the word with great attention. On leaving the place for Serampore, a native with his son begged to be admitted into the boat. Our brethren readily consented, and conversed with him on the most important subjects. They found him open to conviction, and averse to the obscenity of idolatry. He acknowledged that the cast was a human institution, calculated to enrich the brahmuns by forfeits from offenders. After conversing for some time, Deep-chund and brother Thomas sung two hymns, the man and his son joining them. He received a New Testament and several tracts, and promised to call at Serampore and hear farther respecting the Gospel.

Vuraha-nugura. Here our brethren preached to three or four hundred people. It was a market day. They received tracts without hesitation. On their departure, another boat came up, and the men in it begged for some books also, which were accordingly given them.

Shalika-Danga. Brother Thomas preached to a few under a large tamarind tree, and offered them tracts; but they refused them, alledging that they had some at home, and begged leave to depart.

Satghura. At the house of a Hindoo named Pudma-Mundul our brethren addressed six or seven. They read a portion of the Scriptures, and explained it; and offered tracts, but the people could not read; one man however received two; from thence a boy led them to a relative's house, who wished to hear of the way of life. After worship, the people seemed pleased with what they had heard, and would have gladly received tracts but were unable to read; the congregation consisted of about sixteen.

At *Jhakaree*, our brethren met with a cold reception; and could not obtain a hearing. From thence they went to

Milka, where the people heard with much attention; more than eighty were present, many of whom received pamphlets.

Our brethren have also preached occasionally at Serampore; but the people treat the word with much indifference. At Manik-tola, after they had distributed tracts, one day, the brahmuns excited some boys to tear the pamphlets and trample on them. They also threw dust on our brethren, and followed them in the street, clapping their hands and hooting at them.

From this short sketch it will appear, that during the last fifteen days of February, our brethren visited twelve villages, and distributed several

hundred tracts; and we earnestly pray that the Lord of the harvest will eventually own and bless these feeble attempts to spread the knowledge of his gospel.

Printing-Office. On the 19th instant, the Tamul New Testament was finished at the press, and on the 20th was laid before the Calcutta Auxiliary Bible Society at their anniversary. The edition, which consists of 5000 copies, was begun in April, and has been completed in rather more than ten months. The Society has declined printing any other part of the Scriptures, as the types with which Dr. John has been furnished will enable him to supply the demands of the native Christians, without much difficulty.

On the 9th instant, died at Calcutta, Mrs. P. Frederick, wife of bro. J. C. Frederick. Though not a member of the church, she had for some time enjoyed the means of grace, and as appears from her dying testimony had received the grace of God in truth. Many were much affected by her dying discourse; and we hope much profited in beholding the infinite value of religion to persons in such circumstances.

Account of sister M. Derozario, in a letter to brother Ward.

My dear Pastor,

I am happy to say that there were sufficient grounds to hope that our sister fell asleep in Jesus. She laboured under the indisposition of which she died for more than twelve months, but endeavoured to attend the chapel until the last three or four months previously to her departure; she was not however left alone during her confinement, as one or other of the sisters visited her from time to time, and the native brethren (at her own request) attended at stated times to read and expound the Bengalee testament, and pray with her. Yes, my dear pastor, to those who witnessed her death-bed exercises, she seemed evidently to realize that encouraging promise of the blessed Redeemer, "I will never leave nor forsake you." She was enabled to say with the man after God's own heart, "Though I pass through the valley of the shadow of death, I will fear no evil; for thy rod and thy staff they comfort me." She appeared to have a deep sense of the evil of sin, and the utter impossibility of being saved either from its power or consequences, but through the atoning blood of Christ. I called to see her twice during her sickness, and rejoice to say, that I found her frame of mind agree each time with what I gathered from sister T. Her age was between fifty and sixty, bordering upon the latter. She was baptized on the 30th December, 1810, and fell asleep in Jesus on the 27th of the same month, 1812, leaving a good testimony behind her, of the truth as it is in Jesus.

I am, &c.

O. LEONARD.

To brother Ward.

My dear Pastor,

Calcutta, Feb. 4, 1813.

Nunda-kishora gave in his experience at an extra church-meeting last night, which added to the little history given of him by Mr. M. as it regarded his resolution to give himself up to Christ,

K

although severely persecuted, falsely accused, and imprisoned, even by his parents, yielded much cause of rejoicing to all who love the Lord Jesus in sincerity and truth.

I was in the Fort about sunrise this morning, where I found brother Daniel's house quite crowded at that early hour, with persons who appeared to be hungering and thirsting after the word,

I am, &c. O. LEONARD.

The First Report of the Benevolent Institution.

Early in December the following Report was published relative to the Benevolent Institution, in Calcutta, and it is now in circulation. The success which has attended it, has far exceeded our expectations.

The Managers of the Benevolent Institution beg leave to lay before its Patrons and Supporters, and the Public in general, an account of its progress during the last eighteen months, together with the state of its Funds; which a heavy domestic calamity prevented their doing at the beginning of the year, and they regret that the finances of the institution will not permit them to wait to the end of a second.

As the nature and design of the Institution have scarcely at any time been fully laid before the public, a brief account of it may not be deemed superfluous.

In this city there are numbers of persons bearing the Christian name, some of them the remote descendants of Hindoos and Musulmans, who, occupying the lowest walks of life, have been by their poverty precluded the advantages of Christian Education, and have never been favoured with christian instruction in a language they could understand. The children of these therefore, while termed Christians, are in a state of ignorance if possible greater than that of their Hindoo and Musulman neighbours; as they are acquainted with no written medium of instruction, being alike incapable of reading English, Portuguese, or Bengalee. The effect of their being thus debarred from all instruction of a moral nature, appears but too plainly in their growing up in the practice of every vice to which their abject state exposes them.

The state of these children has been long beheld with commiseration by many; but the means of relief have not been equally obvious. To place them in any seminary where they might receive christian instruction, their numbers rendered impracticable; for what funds would have sufficed for boarding and educating even half the children furnished by a population of seven thousand persons? Nor, had the means been easily attainable, would such a step have been without its serious disadvantages: to say nothing of the difficulty of repressing vice where four or five hundred children, habituated thereto from their infancy, would have been crowded together and necessarily left to themselves a great part of the day, the expending of eight or ten rupees monthly for several years, on children whose parents seldom realized more than *half* that sum to support a *whole family*, would have unfitted them for the humble sphere of life in which Providence had placed their parents, and which they themselves must fill; while their number would have rendered it impossible for the most active benevolence to provide them with situations in a higher sphere.

The plan of instruction matured by Mr. Lancaster, and so highly patronized at home by the nobility and gentry, and even by the Royal Family, is well adapted to meet the circumstances of these numerous and wretched victims to ignorance and vice. Its simplicity is admirably suited to convey instruction to the untutored mind, and that happy method which enables Lancaster himself to instruct alone a thousand poor children in London, at an expense which would scarcely board fifty, is exactly fitted to extend the same benefit to the multitudes of children here who are in a sphere of life still lower. It is upon this plan, with such variations as circumstances require, that the Benevolent Institution is conducted. The children admitted are taught to read the Scriptures in English, and instructed in writing and arithmetic. In addition to this they are instructed in Bengalee writing and accounts, and taught to read the Scriptures in that language; in which indeed, as it is nearly vernacular to them, they understand them more readily than they do in English.

As the grand object in view is rather to implant in their minds the first principles of morality and religion, than to train them up in any peculiar mode of worship, they are taught no catechism; but instead of it they commit to memory and have constantly explained to them, the Ten Commands with such passages of Scripture as are connected therewith. Nor, as many of them are Roman Catholics, are they constrained to attend the Protestant chapel, but are left in this point to the direction of their parents. Hence about a third of them only attend divine service at the chapel in the Lall-Bazar, where, after the service is ended, they are occasionally examined by one of the ministers relative to their proficiency in the knowledge of the Scriptures.

This Institution receives objects of *different ages*, and indeed of *various nations*. To fix a certain age beyond which they shall be refused, would cut off some from the benefits of instruction who need them most. Many are found among these children who at the age of twelve or fourteen have no idea of any written language. One would scarcely think it possible for persons bearing the Christian name to grow up in Calcutta as ignorant of letters as the inhabitants of New-Zealand. Such however is the case with too many in this city. But while they have the *ignorance*, they have not the *simplicity* of savages; unhappily for society, though all that improves the mind must come through the medium of letters, those principles which corrupt the mind, and prepare it for the commission of every crime, can be imbibed without them; a fact which these unhappy victims of ignorance but too fully verify. Among these, however, some come to the knowledge of this institution at the age of fourteen or fifteen; and it is impossible to deny them admission when they seek it with all the eagerness characteristic of the human mind awakened to a view of the worth of knowledge.

Others again, born in the interior of the country, and debarred by the poverty or the misfortunes of their parents from learning to read, arrive in this state at Calcutta, and seize the opportunity afforded of acquiring the first rudiments of knowledge, with an avidity scarcely to be credited.

estimate the importance of the first principles of religion being thus early imbibed.

It is not indeed easy to conceive how benevolence can be exerted in a more efficient way. The expense of conferring these advantages on each individual amounts to scarcely more than *Eight Rupees* in six months, including school-room, salaries of masters, books and gratuities: and as the number instructed increases, it will be still less; and the school-room is capable of containing *eight hundred* children. In Britain, where the circumstances of the poor and the inclemency of the climate, enhance the value of the aid directed to the relief of bodily necessities, the removal of ignorance is still esteemed a charity of the noblest kind. But in this country, where nature pours forth food to the native almost spontaneously, where the slightest covering serves for clothing, and a shed covered with grass for an abode, the relief of bodily distress bears no proportion to the charity which dispels that cloud of ignorance, that, excluding the light which distinguishes the man from the beast, covers and fosters every vice debasing to human nature.

The liberal support which this Institution has already experienced from the public, is such as demands our warmest acknowledgments. It is on this liberality alone that we must again rely for aid. It will appear from the accounts annexed, that the Institution is nearly *three thousand Rupees in debt*. The expenses of it however are simple, defined, and perhaps as small as the nature of such an institution will permit. They consist of the Rent of the School-Room, (110 Rupees,) erected at a great expense purposely for the object, and which by means of a proper partition accommodates both schools; one Master for the Boys, at 150 Rupees, monthly; a Master and Mistress for the Girls at 100, (out of which sums both Masters find houses for themselves;) and a Native Teacher at about ten Rupees, which with about thirty Rupees expended in books, slates, &c. and in gratuities to the monitors and the most diligent of the children, amount to *Four Hundred Rupees* monthly; and when it is considered that this is the whole expense of instructing between *three and four hundred children*, the institution will perhaps be found to exhibit the cheapest mode of instruction ever yet known in Calcutta. It might however be still improved if the funds of the institution would allow greater encouragement to be held out to the children, as the number might be nearly doubled with the same expense of rent, and with scarcely the addition of a hundred rupees in all other expenses.

Yet the Managers, regret to add, that, owing to the death of some of its most generous patrons (as the late Mr. Speke,) and the departure of others for Europe, the monthly, quarterly, and annual subscriptions to the Institution taken together, scarcely exceed a *hundred rupees* monthly; which, as already mentioned, has caused the institution to sink nearly three thousand rupees in debt. Its future existence therefore, is suspended wholly on the liberality and favour of the public: and they cannot but indulge the hope that an Institution so simple in its object, and so well suited to diffuse a knowledge of the Scriptures among the numerous indigent and uninstructed Christian families of various nations with which Calcutta abounds;—so efficient in its mode of instruction, that a few months' attendance therein may open the way to useful know-

ledge, and fix principles in the mind perhaps never to be erased, and so economical in its plan, that *six or eight rupees* may be the means of conferring benefits commensurate with life itself, will never be suffered to sink for want of support, while that support shall be faithfully and prudently applied to its proper object.

Dr.

1812. To Balance from	
1811, -	223 13 10
Salaries of Teachers,	
for 10 Months to	
October 31st, - -	2830 0 0
School rent, - - -	1110 0 0
Books, slates,	
rewards, &c. - - -	72 0 0
Servants and other in-	
cidental expenses, 218 12 3	
	<hr/>
Sa. Rs.	4454 10 1

Cr.

1812. By Subscriptions, 1027	0 0
Donations, - - - -	435 8 0
Received for Tuition, 214	0 0
Balance due by the	
Institution, - - - -	2778 2 1
	<hr/>
Sa. Rs.	4454 10 1

Chittagong.

We have received a pleasing letter from brother De Bruyn, dated we believe, the 31st of January, which has been unhappily mislaid. Brother D. mentions his having removed to a larger and more commodious house, in the centre of the town; his congregation having increased so considerably since his arrival, that he found it difficult to seat them in his former house. Many come to his house, and after conversing with him receive Scripture tracts; others again, who are unable to read, are greatly desirous of being taught. Brother D. requests that, if a native brother or two could be spared from Serampore, they may be sent to him without delay. He has great hopes of a school, if he can obtain a native brother to preside in it. The natives have been uncommonly urgent in requesting that their children may be taught, and have assured brother D. that all the children in the town would attend if he erected a charity school there, a thing never heard of before. Soon after the date of his former letter, the Roman Catholic priest visited him one evening, and remained till midnight comparing the Latin Testament with the Bengalee version; after a close examination of it, he pronounced the translation correct, and promised to recommend it to his flock. Brother D. also mentions that in one of his excursions to a village about three miles from Chittagong, he was agreeably surprized by a native drummer's bringing him a copy of the Psalms, nearly worn out by use. The drummer informed him, that several years ago, two gentlemen visited Dacca,* and distributed many books, at which time he received this copy of the Psalms and a New Testament, which he had since read with care. He was much troubled in mind respecting this passage, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." He said, that he was convinced of his being in an unbaptized

* Probably brethren Moore and W. Carey, jun. in 1807.

state, and therefore requested brother De Bruyn to administer that ordinance to him. Brother D. invited him to his house at Chittagong, but postponed the consideration of his baptism for the present.

HINDOOST'HAN.

Digah.

My dear brother Ward,

Digah, Feb. 18. 1813.

Brother Mackintosh arrived at Patna the same day that brother Chamberlain did. They set off together, determining to keep company as far as Allahabad. I am much pleased with brother M. and I hope he will be a blessing to the mission at Agra.

I lament with you that we have no more help in the Hindoost'hance. I very much approve of what you recommend concerning a country-born brother; and sincerely wish we may be able to maintain one. In such a case we should be able to extend our labours a long way off.

We expect two new scholars next month, one of them from a person at Chupra. This may open a way for the preaching of the gospel there, if we should get the means. It is a very populous place, about twenty miles from us.

During brother Chamberlain's abode with us, brother Moore and sister Biss were married by the Rev. Mr. Willis, who called on his way to Bhugul-poor. I have heard of the death of Mrs. Pritchett, of Vizagapatam. How many of our friends have been taken away in the last fifteen months!

I am, &c.

J. ROWE.

Patna.

Brother Thompson's Journal for February.

Feb. 1st. Owing to Mrs. T's indisposition, I was unable to leave home to-day, but the school in the day time, and the acquiring of the Hindee at night, afforded me some employment. Two scholars have this day been admitted into the school as boarders. Mr. A. lately took with him some English pamphlets, and distributed them among nominal Christians in the vicinity of Patna: this effort has been attended with a happy effect at Arrah.

Feb. 2d. On going out towards Alum-gunj, I rejoiced to meet brother Mackintosh, who had just arrived, and was in search of my house. He continued with us all day, and in the afternoon I accompanied him to his boat, where I had the pleasure of seeing sister M. and her mother. All were happy, rejoicing in the love and grace of God. Brother Moore called on us to-day; he came to greet brethren Chamberlain and Mackin-

tooth, imagining both had arrived. In the evening Mr. D. sent his buggy to me, requesting me to preach at Banki-pooru.

Feb. 3rd. Brother Chamberlain arrived this morning, and delivered an Arabic bible* together with a few copies of Matthew, and other tracts. Brother Mackintosh accompanied me to Kurnal-gunj, Babooa-gunj, and Alum-gunj, where I read select portions out of Matthew, and explained them to large bodies of the natives.

Feb. 4th. Brother and sister Mackintosh left us this morning for Digah. Mr. A. being on the eve of proceeding to Gazee-pooru, earnestly desired to be baptized before he departed. We accordingly held a meeting, and enquired into the state of his mind relative to faith in Christ, and were satisfied as to his being a fit subject for that ordinance: but as Mr. A. is likely to return in a month or so, we have thought it proper to defer his baptism till that period.

Feb. 5th. A brahmun called on me to-day for religious conversation; after much talk he gladly took with him the New Testament in Sungskrita.

Feb. 7th. The public worship was well attended this morning. In the afternoon Mr. B's servants heard the word; several others came: Ramprusada was also of the number. In the evening Mr. D's family and several of his friends joined us in public worship. Many were affected.

Feb. 8th. Mr. D's eldest son being about to proceed to Guya, at the father's request, we had a prayer-meeting at his house.

Feb. 9th. I went out to-day towards Babooa-gunj and Alum-gunj, and had two small but attentive congregations.

Feb. 10th. Visited several bazars to-day, and made known the love of Christ to fallen man. To a Hindoo at Alum-gunj I gave a copy of Matthew in Hindee, for which he seemed exceedingly thankful. Public worship as usual in the evening.

Feb. 11th. I received a letter from a person at Poosa, who had obtained a few tracts of Mr. A. He expresses a hope that they will prove beneficial to his soul. I sent him "Baxter's Call to the Unconverted." Agreeably to a note I received from another person, I let him have a copy of the Gospels in Persian, and some tracts in English. I called on another person in the evening, in whom an evident change seems wrought from his reading "Jesus Christ the Only Refuge." I had a very attentive congregation of Hindoos at a gunj, and under a large and shady tree to-day. A few of them followed me for further conversation, among whom was a brahmun, and I read again select parts of Matthew's Gospel.

Feb. 13th. Visited a viragee who resides in a Hindoo temple at Alum-gunj. A crowd of Musulmans and Hindoos came to the door of the temple, and I joyfully made known to them the only way to heaven.

Feb. 14th. Mr. A. was deeply affected during worship, and especially during the commemoration of the dying love of our dear Redeemer. In the afternoon I went towards the Hindoo temple in Alum-gunj;

* We have placed one of the Arabic bibles sent out by the Society at each station where they can be useful by being lent to enquirers.

a vast number of Hindoos and Musulmans, with the exception of one Hindoo only, heard with seriousness. This man interrupted me with "If the good words you declare to us, have procured you the hope of salvation, why then do you continue among wicked men; why are you not already in heaven?" I am spared, said I, to impart the knowledge of the only way to heaven to my brethren according to the flesh. I returned home shortly after this agreeable season, and preached to the servants. At public worship in the evening, a few attended.

Feb. 16th. Visited the Hindoost'hanee school, and, in the presence of many natives, catechised the children. Afterwards preached to a large crowd of Musulmans and Hindoos at Kurnal-gunj. A brahmun begged that the book (Matthew in Hindee) which I held in my hand, and which contained these words, might be given him, to enable him to examine its contents at home. I gladly put it into his hands.

Feb. 17th. One of the Hindoos who heard me yesterday, came with me as far as my house, and took with him a copy of the Pentateuch in Sungskrita, there being none of the Sungskrita New Testaments left. I had some conversation with a few Bengalees at Alum-gunj to-day.

Feb. 18th. The gracious Redeemer vouchsafed to me much of his presence to-day while addressing an attentive body of my fellow-sinners (at Babooa-gunj) on their miserable condition out of Christ. One Hindoo in particular gave me great satisfaction; he had heard the glad tidings of the kingdom at Mungheer, from some dear servant of Christ, and, in the presence of the crowd, related the happy effects the preaching of the word had apparently produced in many Hindoos. With another Hindoo, a respectable man, I had some pleasing conversation.

Feb. 19th. I have been favoured with several pleasing letters from Mr. A. who is on his way to Gazeepoor: he has endeavoured to recommend the great salvation to large bodies of Hindoos and Musulmans. I went to Mr. D's. to-day, where an attentive few heard the word. Some wept; and the head house servant, a Hindoo, seemed to receive the glad tidings in sincerity. One of the children under my care, who accompanied me, also wept, and afterwards said to a young friend of his, "I felt so much on account of what Jesus Christ suffered for me, that I was ready to cry aloud." Another of the children was seen by sister Leonard some days ago with tears trickling down his eyes, while he was singing a hymn.

Feb. 21st. Preached this morning from "I counsel thee to buy of me gold," &c. I afterwards went out, and spoke to the people at the door of the Hindoo temple in Alum-gunj. Here I met with a viragee, and a vast number of his friends whom I had never before seen. A carpenter and two other Hindoos appeared to listen with much earnestness, and the season was altogether such as filled me with joy. I returned home and preached in Hindoost'hanee. I am not without some hope respecting Suda-shivalala, the teacher of the Hindoost'haneeschool. My moonshee affords me increased satisfaction. Pray for him, my dear pastors; he desires it and that daily; to me his soul is exceedingly precious, for I am persuaded much glory will accrue to the Redeemer upon his dedication of himself to the service of Christ. In the evening preached from "Thy kingdom come."

Feb. 23d. Visited Alum-gunj and Baboon-gunj; at the former place the word met with glad reception. Upon reading the Periodical Accounts, No. 2, before I retired this evening, my soul gathered fresh ardour.

Feb. 23d. Went to the river side, and meeting with a vast number of Bengalees who had just returned from Benares, I began a conversation, which was not in vain: three of the Bengalees accompanied me home, and sat a long time listening to the things which pertain to the kingdom of Christ. They also sung a few Bengalee hymns with us, continued till family worship, and even knelt down with us.

Feb. 24th. Went to Alum-gunj, and in the evening preached at home from the story of the leper that was cleansed: several present seemed much affected.

Feb. 25th. Went to a Hindoo temple near Koomrar, a few miles from Patna. The gosacee and about five brahmuns who served in the temple, received me very kindly, and offered me some almonds and sweetmeats. A mat being placed on a brick floor directly opposite to the room where their idols were lodged, I was invited to sit down. I then declared to them the will of God respecting sinners, and prayed them not to trust in their feeble, powerless idols for salvation; the gosacee upon the mention of Christ's merits, seemed greatly struck.

Feb. 26th. Published the glad tidings of salvation to a large body of my countrymen at the river side. By far the greater number had just returned from Benares and Allahabad, and were on the eve of proceeding to Poorniya, their place of abode. Some of these men, who appeared to be filled with joy at hearing that salvation was already wrought out for sinners by Jesus Christ, without any hesitation came home with me for the purpose of obtaining New Testaments in Hindoe, which I most gladly gave to the following men: Bhirubbher-juya, a brahmun, Soma-chund-shah, and Bikrum-shah; and to Kunya-lala, of Thaigrah, a village near Mou, I gave the Gospels in Persian. I visited Mr. D. the Lord has been very gracious to him. He says, "I desire no longer to live in this world; I desire but one thing that is, to be assured of an interest in Christ, and then I fear not how soon I die."

Feb. 28th. I preached this morning from Heb. vii. 25. Mr. B. appears to labour under deep convictions. He was all defilement, even to the day he came to live with me; but now he seems "A changed man." Preached at a place to-day called the Pitree. Nasur Muhamed-khah, who understood Persian, accompanied me home, and sat down with the servants, &c. during Hindoost'hancee worship; after which he took with him a copy of the Gospels in Persian. In the evening I preached from "I will arise and go to my Father," &c.

Agra.

To a friend at Serampore.

My dear Sir,

Agra, Feb. 22, 1819.

We have fifteen children in our school: two are boarders, the rest are half-boarders and day-scholars. We are anxiously waiting

for brother and sister Mackintosh. I hope to find them real help-mates to us, and that we shall be such to them, that we may heartily unite in the work of the Lord.

Your's, &c.

H. PEACOCK.

THE MAHRATTA COUNTRY.

Extract of a letter from an Officer.

My dear Marchman,

Nag-poora, Feb. 7, 1813.

In a few days I shall have a convenient house for upwards of a hundred boys to learn to read the scriptures, and the pundit I have engaged will live in a house contiguous; the school room will also make a very convenient place of worship. On the Lord's-day morning, there will always be worship in Hindoost'hancee, and in the afternoon in Mahratta, when Bhuwanee will read the scriptures and exhort; and I have hopes that many Mahrattas will attend. While Bhuwanee is engaged in Mahratta, I have divine service in English at my own bungalow, when about six or seven artillery men, &c. attend, though I am sorry to say at times irregularly. Bhuwanee has been much cast down of late through his enemies, who have endeavoured to lay false charges against him, and the last time I pressed the necessity of his being baptized, and to throw away his cast, he seemed, I thought, a little under the influence of fear, but says he is firm to quit all, and follow Jesus by being baptized; lately he read the scriptures before three or four rather respectable people out of the town, who were so rejoiced to hear it, that it encouraged him to tell them of his intention to be baptized and renounce his cast: they did not discourage him. I have given a Sungskrita New and Old Testament to Omrut Row, the nephew of one of the raja's ministers; another to my former moonshee Venack Row; also a Mahratta Testament to another moonshee in Mr. J's. employ, and a few of the tracts away. My reason for not giving many testaments and tracts away, is, that I think it of more service to the cause to reserve them for the school as rewards to those who can read well, and will read them at home in their families: it will be the means of spreading the knowledge of them more extensively. Beside Bhuwanee, an havildar in our escort, and Henry, I do not see or hear of any visible effects from the perusal of our scriptures, though previous to my going to Calcutta, I had hopes of several. When Bhuwanee is baptized, I intend, if I see his mind is in a fit frame, to baptize Henry: it will in one instance be attended with some difficulties, but it will I trust, through the blessing of God, be attended with everlasting benefit to many, and shew, that belief in the name of Jesus, is that rock and foundation against which the gates of hell shall not prevail.

The following is a copy of part of -----'s letter to me, who is an officer in the service of the Nubaub at Elich-poora: "The Persian Testament, also the Mahratta, &c. that you entrusted to the care of Rhemut-khab, has been punctually delivered to the Nubaub, who is particularly

pleased with them; he has them read at times in the open durbar, and will often run into very long arguments on the various discourses contained therein, but will generally agree as to the perfection of them."

Your's, &c.

ORISSA MISSION.

Balasore.

Brother Peter's Journal for January.

Jan. 5th. Held our usual prayer-meeting. Poor Kishura-dasa died this evening, and was buried decently in the English burying-ground. Though at times his expressions indicated some fear respecting his future state, he appeared more composed towards the last, and would occasionally exclaim, "I have no reliance on any god or goddess; my sole confidence is placed in Jesus Christ the friend of sinners."

Jan. 6th. This morning the European soldiers attended, and we held a prayer-meeting. Mr. Roberts, a gunner, has engaged to conduct English worship during my absence, and the soldiers have promised to attend as usual. After this, we held another meeting with our Portuguese and native friends, and after commending them to the hands of a gracious Saviour, I took leave of them, and left Balasore with my wife and family. Mrs. R. and Krishna accompanied us three miles as far as the river; where we parted with each other. We marched six miles to Ram-chundra-poora, where we took up our abode for the night, and were abundantly supplied with provisions by the Duroga, to whom we presented two rupees.

Jan. 7th. Early this morning we left Chundra-poora, and about three p. m. arrived at Busta, twelve miles from Chundra-poora. I was enabled to converse with the people in six different places on the road. I met about two hundred pilgrims, and recommended the gospel to them. The neighbourhood about Busta is very populous. In the evening I preached to more than a hundred near the door of the inn, a miserable place, where we were obliged to lodge for the night.

Jan. 8th. Marched ten miles, and arrived at Juleshwura. There are more villages about this place than I have hitherto seen. On the way I addressed two or three hundred pilgrims, and distributed several tracts and one copy of the Psalms. At Juleshwura, I preached to the servants of the t'hanna, and continued with the inhabitants of the village conversing about the Gospel till late in the evening. I left many tracts there.

Jan. 9th. Early this morning I preached again to the natives, and distributed some tracts, and about 7 o'clock left Juleshwura, and travelled eight miles to Datuna. I met about three hundred pilgrims, viragees, and gun-ga-julees. I preached on the road, without hesitation, and was much encouraged by the attention of the passengers. In one place ten gun-ga-julees

putting down their baggage, stood with their hands joined while I preached the unsearchable riches of Christ. In the evening I preached at the village to about two hundred, and distributed a hundred tracts.

Jan. 10th. After giving away a few tracts, we left Datuna, and travelled to Rancee. I spoke to about twenty pilgrims on the road, and at the village. The police servants sent a strong guard with me, as the road is infested with robbers.

Jan. 11th. Proceeded from Rancee to Mukram-poorā; my family having gone on before, I halted in six or seven places, and spoke to more than two hundred pilgrims. I told them, that God had left nothing for us to do, except to believe on Christ, and that their visiting a log of wood, would be of no avail in removing their sins. Some on this, fell down and would have worshipped me, but I prevented them, and directed them to worship God. In the journey this day, I arrived at Narayana-gunj, where a thousand people or more were collected to bathe in the river. The sons of the raja were present on palankeens surrounded with a numerous retinue. In the midst of the crowd, I ascended the bridge on horse-back, and asked several the object of their bathing. They said, that it was the Maghu festival, or the 1st of the month, and that they were about to bathe for the remission of their sins. Seeing me address the people, the whole crowd surrounded me, and the raja's sons came and stood near my horse, listening with great attention. A pundit asked me for some proof of the existence of God. I asked, whether he could see his soul, and, whether he had any doubts as to his possessing one. He said, "Certainly not." I then said, "Such is the living God. He is invisible to us, but he is every where present." They all acknowledged themselves to be satisfied. I asked them, whether they would have any of God's writings, which I would give freely. We will, they said. I then opened my bag, and distributed a great many Orissa tracts, and several New Testaments. Towards the close of the day, I met about a hundred men from Upper Hindoost'han, going on pilgrimage to Juggunnat'ha. They were strong and robust, and mounted on horse-back, and having heard the word said, "Every thing you say, is true; we never heard such doctrine before." I fear they understood little of my discourse; and said this merely by way of compliment.

Jan. 12th. Arrived at Midna-poorā. We met about a hundred and fifty pilgrims this day, with whom I conversed respecting the gospel. On our arrival at Midna-poorā, we were comfortably accommodated by Mr. C. an assistant to the Collector, who, together with his wife and a friend, resident in his house, treated us with great kindness, which the more surprised me, as we had never seen him before. In the evening we conversed on religious subjects, and I found them to be Roman Catholics, though they disapprove of many things in that profession.

Jan. 13th. I went into the market place at Midna-poorā, and conversed with the natives. In the evening Mr. C. having assembled a few friends, I addressed them from "My sheep, hear my voice."

Jan. 14th. After breakfast, we left our kind friends, and arrived at noon at Amla. I have this day begun to converse with the natives in Bengalee, the Orissa being understood no farther than Midna-poorā. We met and conversed with several companies of pilgrims, consisting in

general of about eighty men. A brahmun having received a tract acknowledged that our doctrine was right, but said he could not embrace it, through fear of his relations, and the dread of losing cast.

Jan. 15th. Arrived at Niradulee, where is a temple dedicated to Shiva. My family having gone on, I addressed a number from "Thou art not a God which delightest in wickedness." Niradulee is rather a solitary place, containing only three shops.

Jan. 16th. Arrived at Rance's lodging-house. We have this day turned into a different road which leads directly to Salika, opposite Calcutta; we therefore saw but few more pilgrims. We met however a rich man travelling from a distant part of Hindoosthan to Jugunnat'ha. With him I conversed for an hour, exposing the folly of worshipping Jugunnat'ha. He was much pleased with my discourse, and offered me some sweetmeats saying I was a Jugunnat'ha to him. I replied, I am not your Jugunnat'ha, but a servant of the true Jugunnat'ha. He then begged I would pray for him, and having received a few pamphlets, departed. At Rance's lodging-house, we visited a tank which an opulent native was making as an act of merit. Seeing us, the labourers cried out for a gift. But I said, Silver and gold have I none, but what I have give I unto you. I then spoke to them of the great love of Christ, on which one man exclaimed, Your words are *Ununta dhuna*, i. e. everlasting treasures. At a shop I conversed with five men, who received three tracts.

Jan. 17th. Travelled about three miles, and arrived at Haji-poor. In the market place, I caused a chair to be placed, and sitting down read with a loud voice several passages of scripture. This attracted the attention of the natives, and a crowd collecting around me, I preached for a considerable time. Some argued in favour of Muhumed, but their objections were weak and futile.

Jan. 18th. Arrived at Jahanabad.

Jan. 19th. Reached Gungaram-Baltea, on the road to which I conversed with a little company at one place. We have not seen any pilgrims since we left the high road which leads into Hindoosthan.

Jan. 21st. Arrived in Calcutta, and visited brother Carey.

Jan. 24th. (Lord's-day.) Preached at the jail to the native prisoners.

Jan. 25th. Went into the market to a friend's, who desired me to converse with the natives; more than three hundred collected around me.

Jan. 31st. Preached in the afternoon at the chapel.

[*Gunga-julees* are those who carry pans of water from the Ganges to the places esteemed sacred by the Hindoos. Sometimes a rich native employs a servant to carry the water of the Ganges to the temple in Orissa, and to pour it on the idol. This is esteemed an act of merit. Others again, who go on pilgrimage, take this sacred water with them to encrease the merit of their pilgrimage. The utensils which contain the water are surrounded with a cloth of clay, and placed in a basket filled with cotton, to prevent their breaking.]

COLUMBO MISSION.

No news from hence.

BURMAN MISSION.

Rangoon.

Very dear brother Marshman,

Rangoon, Jan. 22, 1813.

I embrace the present opportunity of addressing you from Rangoon, to which place the Lord has brought me and brother Kerr in peace, safety, and in health. Brother Kerr will, I have no doubt, prove a great acquisition to the work.

As it respects my prospects in the mission, they are great and glorious in every point of view; among which, I am in great hopes I shall be enabled, through the blessing of God, to do some little towards aiding the noble views of the British and Foreign Bible Society, by disposing of bibles and testaments among the poor Portuguese inhabitants of Rangoon and Ava, and perhaps in a pecuniary way. I have spoken upon the subject to several, and have written to the Portuguese priest (whose answer to my letter I inclose) all of whom very much approve of the institution, and seem inclined to forward its views; and I am in hopes some one or other will come forward to aid it by their donations; at least I shall make it my duty to endeavour to impress the matter upon the minds of a few, whom I am well persuaded can afford it, if they choose. The hearts of all men are in the hands of the Lord; but above all I rejoice in the idea of my having such a fair prospect of being enabled to be the unworthy instrument of giving them the Sacred Writings in the Burman language, and also in the languages of Siam and Pegu. But the Burman must come first. I believe I shall be able to procure every assistance necessary towards effecting the accomplishment of the translations into the Siam and Pegu languages in this place; and should the plan of getting a press round succeed, the effecting of this great work, will become apparently easy.

It was my intention before I came round, as brother Kerr accompanied me, to begin public worship again in English on Sabbath-days, and also to set on foot a charity school for the instruction of a few of the indigent children of Europeans belonging to this place; but since my arrival I find circumstances much altered; the few Europeans which remained here, either have or will, in the course of a short time, leave the place, and only two have any idea of remaining, who I am certain will not attend.

As it relates to the school, nearly all the children also will soon leave the country, with the exception of a few, whom I am not certain whether I shall be able to procure or not. Should I however, find this plan practicable; and brother Kerr can spare an hour or two every day for this benevolent purpose, we shall take it into consideration. As to our obtaining any recompence, it is entirely out of the question: the only benefit that can possibly accrue, must be to the boys themselves, and to us the pleasing idea of the benefits which may arise from instructing them in the Christian religion, and that of preventing them from becoming downright heathens. Who can tell, but they may, in the course of time, prove a blessing to the mission?

I have again begun my studies. My teacher came to see me yesterday

for the first time, and has promised to attend regularly as before. I shall not be able to select the Burman mss to forward by this opportunity, but am in hopes I shall be able to send them round in the course of a month. I shall be much obliged if you will send round to me, when finished, a copy of the second edition of your *Dissertation on the Chinese Language*. About a dozen Portuguese bibles will be very acceptable. Be so good also to mention to me in your next, the prices of the Portuguese and English bibles and testaments.

The form of our Burman types is very much liked, and the translation approved of much better than I expected, it being my first attempt and what I translated nearly two years ago. From this circumstance I am fully persuaded that what I may do hereafter will be still better, to which I may add, I have been enabled to avail myself of the remarks and observations of several able persons upon what I have translated, which affords me much encouragement.

I believe brother Kerr is writing to you, so I shall conclude by requesting you to remember me and my wife to sister Marshman and all your family. Remember me and the cause at a throne of grace and ever believe me to remain,

Yours very affectionately,

F. CAREY.

My very dear brother Ward,

Rangoon, Jan. 23, 1813.

Your letter of the 29th June came to hand the other day, and although I was previously acquainted with its contents, it was far from being unacceptable. Now, my dear and much esteemed brother, the Lord has once more brought me in peace, safety and health, to the seat of my labours, where I landed about eleven o'clock on the evening of the 13th instant. Brother Kerr landed the following day. Our passage was upon the whole tolerably pleasant; though rather tedious, except the three first days of the new year, during which it blowed so hard we could not shew a single topsail to the wind.

On several accounts I shall ever remember this period of my life as teplete with mercies, and remarkable in the highest degree. May the Lord enable his unworthy servant to raise his Ebenezer in memory of the innumerable mercies he has already shewn, and in memory of that period in which so many glorious prospects of future success have opened to his view at once; among which the most conspicuous and most glorious is, the great probability there now is of my seeing the Sacred Scriptures published in the Burman language. Ever since I engaged in the work of this mission, I have always had many doubts and fears upon this head;—how the bible was to be printed, even though translated, always lay like a great burden upon my mind, and which I saw no possibility of removing; but now, adored be the name of the Lord, with whom all things are possible, the clouds begin to be dispersed; my doubts and fears are gradually removing, and I believe the blessed period is at no great distance.

Having in my father's letter, related nearly every circumstance, I shall be as brief as possible. Since my arrival I have made every possible enquiry upon the subject of getting a press round to this country, and

have consulted with those upon whose advice I thought I might rely with confidence; I have also advised with those in authority; and the result, after having weighed every circumstance, is in favour of getting a press round, and carrying on the printing upon the spot. My having made my design known to so many persons, has also removed in a great measure my doubts respecting the Society's risking their property; and I believe there will not be half the risk I formerly imagined. Every one with whom I have had any conversation upon the subject, highly approve of the plan, and I am advised to set it on foot as soon as possible. After all this, I think it is our duty to push the work forward with all our might, leaving the result with God, who is able to perform the work, and to do still greater things than we can form any conception of.

Now, dear Brother, I believe the business of preparing a press with all its apparatus falls upon you. The shape and form of the types are much admired, but a few alterations will be necessary in five or six of the letters, and now and then a new one will be required to improve the fount; a list of which, with an exact copy, I shall send round as soon as possible, perhaps by this conveyance, but if not, another vessel will sail in the course of a few days, by which I shall forward it, and must beg of you to take particular care to see them exactly executed. Two people, viz. a compositor and pressman, well versed in their work, will be indispensibly necessary. Paper you must not forget; ink is also necessary, and a few files. Skins for the balls are not to be procured in this place.

I remain, &c. F. CAREY.

To brother Marshman.

My dear Sir,

Rangoon, Jan. 23, 1813.

Ever since my first entrance into the mission I have felt and continue to feel my mind bent towards the work and the glorifying of God's holy name. I am conscious that I am too mean an instrument to have any hand in so great a work, but the Lord is no respecter of persons, and you well know hath chosen the foolish ones of the world that he might put to shame the wise, and the weak ones of the world that he might put to shame the strong, and the ignoble ones of the world, and the despised, and those who are not, that he might bring to nought those who are. Often has the idea occurred to me, that God has in store designs of mercy towards this people. Your kind instructions given to me some days before my departure respecting the most eligible mode of prosecuting my studies, are in my memory and attended to. I arrived here on the 14th instant, and have since been pretty well.

I remain, &c. N. KERR.

JAVA MISSION.

Brother and sister Robinson have engaged a passage on the Trowbridge, and expect to sail next month.

Miscellaneous Intelligence,

AND

BRIEF NOTICES,

RELATIVE TO

INDIAN LITERATURE, MANNERS, &c.

PARTICULARS RELATIVE TO JUGUNNAT'HA'S TEMPLE IN ORISSA.

Communicated in a letter from a friend to brother Peter.

"Every dunduvut* fukeer is allowed to enter the temple, and pay his adoration to the idol, free of expense: a chosen disciple or friend is permitted to accompany him. Those also who bring the sacred waters from the Ganges, called *gunga-jalanees*, to wash the idol with, are permitted to pass, and worship the deity, without paying the accustomed fee. As soon as the usual ceremonies have been performed, the vessels containing the holy water are taken from them, and they are turned out of the temple by the guards stationed for that purpose, which consists of five native officers, of different ranks, and forty sepoy, selected from the battalion stationed at Cuttack. This precaution is used to prevent their deceiving government, by giving the vessels to their friends without, who would thus enter without paying the tax. Every other pilgrim is obliged to purchase a passport for entering the temple; he pays according to the number of days which he wishes to remain at Pooree. Should he desire to remain longer than the time specified in the passport, he must obtain a fresh license, and pay an additional fee.

"A European collector is stationed there, with a native and Portuguese assistant; and three priests are allowed for the service of the idol, beside the guards at the different stations. The assistants enter in a book the names of the different pilgrims, as well as the number of days for which they have received passports. No Musulman is permitted to enter the gate of the temple. There is a large pool about thirty yards from the temple, in which the pilgrims wash and purify themselves, before they enter the temple. Every pilgrim is obliged at his departure, to purchase something from the priests in remembrance of Jugunnat'ha, and as a proof of having visited the idol. The idol has also elephants, bullocks, and cows to attend on him. The elephants draw his car at the annual festivals, and the cows

* *Men who have measured the distance of their journey to Jugunnat'ha by prostrating themselves every step of the way thither, and thus making their bodies a measuring line.*

afford him milk. Dancing women are also retained for the pleasure and entertainment of this "Lord of the World."

Mountaineers on the borders of Mahratta. Lieut. M. in a letter to brother Ward, says, "In the mountains about Muherree-ghat we met with a singular race of people called the kooroowas. They live on the tops of mountains, which they clear in spots by cutting down the trees, and with the points of their arrows they dig up the earth and cast in a few seeds. Their houses are built apart from each other, even among persons of the same cast; each house pays a maund of grain annually to the raja of Surgooja;* they have little or no communication with the people below except when they want grain or have had a failure in their own crops. They have a language quite unknown to the people below, and say that there is a race of people in a range of mountains, a few days march from thence, who live so entirely on the tops of mountains as to have no communication whatever with any below, and whose language is peculiar to themselves. The kooroowas burn their dead; give to their god the name of gosai; have no external worship, and in their marriages the whole ceremony is included in wrapping a broad piece of cloth seven times round each other, or rather the bridegroom and bride standing together have it wrapped around them."

* Surgooja lies in North Latitude 23 and East Longitude 84.

CIRCULAR LETTERS.

March, 1813.

BENGAL MISSION.

Dinagepore and Sadamuhul.

Journal of bro. Fernandez during his journey from Dinagepore to Bhadur and Bhagul-poor.

Feb. 1st. Left home early this morning by land for Na's-gola, and saw the eclipse of the sun in the afternoon. A large number of people were assembled near Dumduma for the purpose of bathing; with some of them we talked on religious subjects as we went along. Arrived at Nala-gola in the evening.

Feb. 7th. (Lord's-day.) Preached at Mahesha-poor near Goamaly to about twenty-five persons, all of whom heard with attention.

Feb. 8th. Came this evening to Duruvara-poor, a little below Mr. B's. indigo works on the bank of the Muhannunda, where I preached to about twelve persons, all very attentive, and some much affected.

Feb. 11th. Came to this evening, along side of a fleet of boats from the upper provinces. Seeing a good number of their men on shore, I preached to them in Hindoost'hancee, and gave some medicine to two sick men.

Feb. 12th. Preached this evening to about fifteen persons at Chandu-nee, where we remained for the night.

Feb. 14th. (Lord's-day.) Stopped this morning at the mouth of the Kujjulee river, and preached twice in two different villages; after which we left this place and came to Ram-nugura near Shira-singha where we stopped the remainder of the day, and preached in the afternoon in the village.

Feb. 19th. Passed Pat'hur-ghata about 9 o'clock this morning, and our budgerow struck on a sand bank, but blessed be God, it received no damage. About noon, a little above Pat'hur-ghata we met bro. Johnson, and soon after arrived at Bhadur, and found the family in good health.

Feb. 25th. Preached this morning in the town of Kahul-ga to about thirty people in Hindoost'hancee, who never heard of Christ and the gospel before.

Feb. 28th. (Lord's-day.) Preached this morning in Hindoost'hancee to the servants of the Bhadur factory and to our boat people.

March 1st. Intending to see Bhagul-poor, bro. Johnson and myself start by land. While we stopped under a cluster of mango trees to

change horses, I talked on religious subjects with some pilgrims whom I found at that place.

March 7th. (Lord's-day.) Preached this morning to the factory servants and to our boat people.

March 11th. The weather cleared up this morning. Arrived at Rajmuhul at half after one, p. m. Here we stopped to see the ruins, every room of which we found filled with pilgrims from different parts of Bengal, proceeding to Guya, Benares, and Vrinda-vuna, who had taken their lodgings for the night. I spoke to many of them, telling them that after all their toils of pilgrimage, worshipping of idols, bathing in the Ganges, serving their gooroos, &c. they would be sadly disappointed at last. They asked me, "What then must we do to be saved?" I preached Christ to them, and earnestly invited them to come to Him, who is almighty to change their hearts, forgive their sins, and save their souls eternally. Some of them appeared much affected at what they heard.

March 14th. (Lord's-day.) Preached at Matwala-gunj in the afternoon to a few people, the most pharisaical I ever met with.

March 25th. Left English-bazar early this morning and safely arrived at Dinagopore on the 26th. Stopped at Googoadunga on our way, where I preached to a good number of people.

Goamalty.

Brother D'Cruz's Journal for March.

March 3d. Held a prayer-meeting on the occasion of brother Ramprusada's departure for Pooraniya to make known the gospel in that district.

March 7th. (Lord's-day). Public service as usual. In the afternoon, conversed with a few men from the hills. They were very ignorant; one man said he did not know who God was.

March 9th. At Peerajee, where a friend has erected a school, examined the boys. They recited portions of scripture, which they had committed to memory. Towards noon I went to Kalee-gunj, where more than a hundred collected around me, to whom I declared the unsearchable riches of Christ.

March 11th. Preached in three villages. In one place, a brahmun said in a rage, "You have long been endeavouring to convert us from Hindooism, but have not succeeded." I told him that the Lord was able to convert the hardest heart. I also visited a school which a friend has erected at Nuyoda. I examined the children and conversed with the spectators.

March 14th. (Lord's-day). Having collected the children of the school, the master and my own servants and as many strangers as would attend, I preached from the 3d chapter of John. After dinner I went to Muhesha-poor and conversed with the natives in the school-house. On my way thither I reasoned with a brahmun who had an image of an idol suspended from his neck, and who told me he expected to obtain salva-

tion through it, though he acknowledged that he himself was better than the idol.

March 18th. At Mookdum-poorā spoke with a few blacksmiths.

March 27th. Examined the boys at English-bazar school.

Cutwa.

Very dear brother Ward,

Cutwa, March 16, 1813.

I am happy to inform you that the schools are coming on pretty well. I am very happy to say that I have had more encouragement in the work of God of late than I have had for a long time. I go out three or four days in the week, and scarcely meet with any opposition; all hear with great attention. I generally leave Kangalee to finish, and find that numbers of people constantly ask him questions and seem to be much agitated in mind. The brahmuns hear with silence, and seem to be ashamed of their ways. I sometimes think that this attention of the people arises from fear, but I find that it is the same when a native brother speaks.

I am, &c.

W. CAREY, jun.

Kangalee's Journal for March.

Brother Kangalee has visited Dewan-gunj nine times, and has perceived a much greater desire to hear the Gospel than was formerly manifested. A fukeer with whom he happened to meet, said that he had passed through many villages where the people were enquiring about the new way. Brother Kangalee has also preached at Banduree where the school is in a flourishing state, as well as at Gandi-poorā, and Kuli. Towards the latter part of the month he visited Ugru-dweepa, where a great many were collected to bathe in the river. He remained there several days, conversing with the pilgrims, and distributing Scripture tracts. A rich native from Moorshedabad heard the word, and received a copy of the New Testament, promising to call at Cutwa on his return home.

Jessore.

Brother Petrusse does not return to this station. We think of forming the native converts in Jessore into three separate churches, having native pastors; and we propose visiting these churches as often as possible.

Dacca.

Brother Cornish having been recalled from this district by his employers, we fear the church will be broken up; but we expect another journey of brother Bhagvat's labours in those parts.

Serampore and Calcutta.

On the 1st Sabbath in January, was baptized at Calcutta, by brother Ward, — Shepherd, a European, who is mostly employed in the upper provinces: but who appears to have long felt the power and blessedness of religion.

On the 11th instant, was baptized in the Rev. N. Forsyth's pond, at Chinsurah, by brother Ward, Tara-chund, of Vasa-variya, a Hindoo of the writer cast, whose name has been already mentioned in the Circular Letters.

On the 7th instant was baptized at Calcutta, by brother Ward, Naw-kishura, a young man of the writer cast, and brethren Peter and Petrus, who had been baptized in the Armenian church in their infancy; and on the last Sabbath in the month, were baptized at Calcutta, by brother Carey, James Reily, Joseph Green, Alexander Wilson, Daniel Frederick and James Gibson. The first is a young man under instruction at Serampore, with the hope that God may prepare him for his work. The others belong to His Majesty's 24th regiment in the Fort. One of them is an African, a musician in the regiment.

To brother Ward,

My dear Pastor,

Calcutta, March 19, 1819.

I am happy to say that there is a general call for native preachers in Calcutta and its suburbs, since the departure of that excellent man brother Krishna, for the Eastern extremities of Bengal.

Our prayer-meetings in the vestry, and in private houses, go on in a pleasing manner; the latter has increased of late. The Fort is now becoming a most pleasing place, without the shadow of opposition, with a congregation of about a hundred and twenty truly serious hearers. I found on examining the church book yesterday, that the numbers who have joined the church belonging to His Majesty's 24th foot amounts to 30; none of whom have given the least cause of pain since they offered themselves to the church. We bear now on our school books 353 boys and 117 girls. Total 470.

Yours, &c. O. LEONARD.

Letter from Krishna to W. Skinner, Esq. Bristol.

Brother Johannes lately conversed with several dealers who bring firewood from the Soondur-vunas; amongst whom were four persons followers of Ram-doolala of Ghosha-para. Hearing of the death and resurrection of Christ, they were much affected, upon which brother Johannes invited them to come and see me. They came to my house, when I read to them the third of John, respecting the doctrine of regeneration. They assembled with us for worship on the following Friday at bro. Johannes's. I read and expounded the 14th of John. They acknowledged the truth of our Lord's words in the 6th verse, "I am the way, the truth, and the life. No man cometh to the Father but by me." After worship they sat down and dined with us, and promised that they would come again and bring some of their friends with them.

[After this, Krishna paid two or three pleasant visits to our friends at

Vase-variya, and helped them much, who were resolving to cast their idols to the moles and the bats. He afterwards proceeded on his journey through the Eastern borders of Bengal; and, expecting to have opportunities of distributing some tracts in the language of Assam, we printed a small tract in that language, announcing the incarnation and death of the Redeemer of the world.]

Account of brother Thomas's labours near Serampore.

March 1st. Visited Nu-para; and conversed with a native, who disputed for two hours, but afterwards invited us to his house, and offered us two cocoa nuts. Another brahmun who was present, received several tracts. On the same day, proceeded to Kanai-poor, and preached to a little group of about twenty-five persons, who were much pleased, and desired us to sing a hymn: they received several tracts.

March 4th. At Rishira, conversed with about eight persons. On our way home a brahmun accompanied us, conversing about the gospel. Returning through Serampore, spoke to the people in the bazar, but they treated our message with great contempt.

March 5th. Visited Nuga, and preached to a few sitting under a large tree. Nothing particular occurred.

March 6th. Preached at Kashee-poor to the blacksmiths and carpenters under brother Cumberland's superintendence, (they amount to more than three hundred,) and afterwards at Vuraha-nugurg, where the people would not wait for the distribution of tracts, but snatched them from us.

March 8th. Went to Kon-nugura, and conversed with the villagers, a brahmun endeavoured to disturb us; and they refused tracts.

March 9th. Spoke to about fifty at Boulia's bazar.

March 10th. Proceeded to Boulia, and preached first to about eight, and then at a bazar, where a great number were assembled: a brahmun received a copy of Luke's Gospel.

March 11th. Went to Nuvab-ganj: though many were assembled previous to our arrival, only four or five listened with any degree of attention. We were therefore returning to our boat, when a shop-keeper entreated us to come to his house and explain the Gospel. He had prepared a seat, and collected a few friends, and carried on a conference with us for several hours.

March 12th. At Gurhatti conversed for two hours with a banker, and distributed a few tracts in the bazar.

March 13th. Collected a little congregation at Ootura-para, and preached to them.

March 16th. Preached under a tree at Rishira to a few, who however appeared quite indifferent to the Gospel. A Musulman listened with attention, and, coming up, asked us, what he should do to be saved. He said, that some years back he purchased a Bengalee bible for three rupees and had read it carefully since. He asked whether the missionaries would receive him, and being answered in the affirmative, promised to call at some future period, as business required his presence at Krishna-nugura, his native village. He took eight tracts for his friends and relations.

March 19th. In company with brethren Deep-chund and Nuva-kishura, visited Hali-shuhura, and conversed with about thirty men and women. Farther on, we preached at Bhat-para, where the people heard gladly, and received tracts.

March 20th. At Kashee-poor, conversed with several, but they were very indifferent to the gospel, and received only two tracts. Soon after we went to Chit-poor, a division of Calcutta inhabited principally by natives. Some treated us with ridicule, but others permitted us to relate our message. Leaving this place we returned to Kashee-poor, and preached to the blacksmiths and carpenters employed there.

March 22d. Conversed with a few at Chanduna-nugura.

March 23th. Proceeded to Hoogly, where we preached to a large crowd, who heard the word with great attention, and received as many tracts as we could spare. In the evening we preached at Sooksagura: a brahmun, having received a tract directed his servant to tear, and spit on it. Seeing this, we returned to the boat and were coming home, when eight Musulmans came, and desired us to explain the Gospel, which we did, and they continued with us two hours.

March 24th. Arrived at Saha-jee's haut. After conversing sometime, the people refusing our books, we left them, but several followed us privately, and begged for tracts. One man who had disputed nearly all the time we were on shore, came and intreated for a copy of Luke's Gospel. In the evening we landed at Hali-shuhura, and a little congregation of about a hundred assembled, among whom I distributed all the tracts which were left.

March 25th. Preached and conversed with the natives in three places at Shah-gunj, and in the afternoon at Moolajora.

March 27th. Preached to the workmen under brother Cumberland's superintendence at Kashee-poor.

March 28th. (Lord's-day.) At Serampore held the usual meeting with the native brethren at the Bengalee school, and at noon accompanied brother Rutuna to Vidyuvatee, and preached in the school house.

March 29th. Visited the Takdanga school and preached there: some threw dust, and spit on us, but others heard us patiently, and received tracts without hesitation.

March 30th. Hearing that a large crowd would assemble at Trevenee; on occasion of the Hindoo festival Varoonce, we went there, and preached to a very great number. We continued there the whole day, and distributed many tracts. More than a hundred followed us into the water for books.

GRATUITOUS DISTRIBUTION OF THE SCRIPTURES IN DIFFERENT LANGUAGES,

FROM THE SERAMPORE PRINTING OFFICE,

During the months of January, February, and March.

Taken for distribution by Krishna on his journey through Assam.

Persian Gospels,	-	-	-	-	-	-	-	20
Pentateuch in Bengalee,	-	-	-	-	-	-	-	30
Prophetical books in Bengalee,	-	-	-	-	-	-	-	15
Historical books in ditto,	-	-	-	-	-	-	-	14

New Testaments in ditto,	-	-	-	-	-	10
Hindee New Testaments,	-	-	-	-	-	5
Matthew in Hindee,	-	-	-	-	-	100
Sungskrita Pentateuch,	-	-	-	-	-	12
<i>Sent to brother W. Carey, junior, at Cutwa.</i>						
Bengalee New Testaments,	-	-	-	-	-	2
Pentateuch in Bengalee,	-	-	-	-	-	12
<i>to the Chapel for distribution in Calcutta, &c.</i>						
Prophetical books in Bengalee,	-	-	-	-	-	6
Pentateuch in ditto,	-	-	-	-	-	7
Persian Gospels,	-	-	-	-	-	5
Matthew in Hindee,	-	-	-	-	-	10
<i>To the Jail. Hindee New Testament,</i>						
Bengalee Bible, (5 vols.)	-	-	-	-	-	5
<i>By a friend for distribution at Benares.</i>						
Sungskrita New Testaments,	-	-	-	-	-	20
Matthew in Hindee,	-	-	-	-	-	20
Persian Gospels,	-	-	-	-	-	15
<i>To brother Thompson at Patna. Persian Gospels,</i>						
Matthew in Hindee,	-	-	-	-	-	100
Sungskrita New Testaments,	-	-	-	-	-	6
Sungskrita Pentateuch,	-	-	-	-	-	3
Mahratta New Testaments,	-	-	-	-	-	3
Orissa New Testaments,	-	-	-	-	-	2
<i>Distributed at Trevenee at a late Hindoo festival.</i>						
Bengalee New Testament,	-	-	-	-	-	1
Prophetical books in Bengalee,	-	-	-	-	-	2
Historical books in ditto,	-	-	-	-	-	2
Pentateuch in ditto,	-	-	-	-	-	2
Orissa Hageographia,	-	-	-	-	-	5
<i>Distributed by brother Thomas and our native brethren in their visits to different villages.</i>						
Prophetical books in Bengalee,	-	-	-	-	-	1
Matthew in Hindee,	-	-	-	-	-	12
Bengalee New Testaments,	-	-	-	-	-	8
Pentateuch in Bengalee,	-	-	-	-	-	4
Hageographia in ditto,	-	-	-	-	-	1
Bengalee Bible, (5 vols.)	-	-	-	-	-	5
Hindee New Testaments,	-	-	-	-	-	4
Orissa New Testament,	-	-	-	-	-	1

TRACTS.

Taken for distribution by Krishna on his journey through Assam.

Luke, &c. in Bengalee,	-	-	-	-	-	100
Scripture Tracts of different kinds in Bengalee,	-	-	-	-	-	632
Bengalee hymn books,	-	-	-	-	-	50
Tracts in the Assam language,	-	-	-	-	-	400

Distributed by brother Thomas, and the native brethren in the different villages around Serampore, and at Sooksagur and Trevenee.

Scripture Tracts in Bengalee,	-	-	-	-	-	5270
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CIRCULAR LETTERS.

[March,

Luke, &c.	- - - - -	73
Bengalee Hymn books,	- - - - -	29
Sent with brother Robinson to Java. English Tracts,	- - - - -	60
Lives of the native christians,	- - - - -	20
to brother D' Cruz at Malda. Bengalee hymn books,	- - - - -	29
to brother Thompson at Patna. English Pamphlets,	- - - - -	280
Lives of the native converts,	- - - - -	12
Ten Commandments in Mahratta,	- - - - -	20
Ten Commandments in Hindee,	- - - - -	100
Scripture Tracts in Bengalee,	- - - - -	21
to brother W. Carey, junior, at Cutwa. Luke, &c.	- - - - -	10
Scripture Tracts in Bengalee,	- - - - -	150
to the Chapel. English Tracts,	- - - - -	28
Scripture Tracts in Bengalee,	- - - - -	282
Bengalee hymn books,	- - - - -	4
to bro. Gordon at the Jail. Scripture Tracts in Bengalee,	- - - - -	25
to Ceylon. English Tracts,	- - - - -	200
To the Upper Provinces. English Tracts,	- - - - -	26

Chittagong.

No news from this station.

HINDOOST'HAN.

Digah.

No news from this station,

*Patna.**Brother Thompson's Journal for March.*

March 1st. Made another visit to the Gosatee residing at the Hindoo temple near Komra. Several of his disciples were present; and all heard the words of Eternal Life with apparent pleasure. To some questions I put to the old gosatee, he replied "The way to heaven I know not myself, and what shall I teach others?"

March 3rd. Spoke of the great salvation to several Hindoos and a Musulman at a shop at Alum-gunj. Three men appeared affected when I prayed them to seek their salvation; and the conversation of one of these gave me much hope.

March 4th. Muhumed-khan, the person who received the Gospels in Persian last Lord's-day, called again to-day, and also a brahmun, who continued a long time in conversation respecting the Gospel.

March 5th. On going out towards Alum-gunj I visited the viragee who resides in the Hindoo temple. When in prayer confessing "Lord to thee are all our ways known, and our sins are not hid from thee," the viragee, in a plaintive tone, interruptingly added, "our sins, which exceed the number of the hairs of our head." What pleasing sensations filled my mind to hear a Hindoo in these parts pray to the Eternal Spirit! Through Mr. A. I forwarded a copy of the New Testament in Hindee to Mrs. J. at Buxar, who desires to peruse it.

March 6th. Visited the village of Komra to-day, where I was kindly received. Under a large tamarind tree I read and expounded portions of Matthew's Gospel; the people gratified me by their attention.

March 7th. At the administration of the Lord's supper, all seemed much affected. I preached from "This do in remembrance of me." At a place called Nunmooya I met with a few who willingly heard the word, one of them (a brahmun) gladly accepted the Gospel of Matthew in Hindee, the hearing of select portions of which so affected him that he in the presence of all clasped the book to his bosom.

March 8th. The number this day in the Hindoost'hanees school is forty-two. With what ardent hope do I gaze upon these poor children as they are taught Watts's Catechism; in the expectation that some among them will one day call upon our dear Redeemer for salvation. Called at the Hindoo temple in Alum-gunj, where I preached to a great number. My next visit was to Kurnal-gunj, where some few afforded me much joy while I was dwelling on the theme of Christ's love: some listened with unusual earnestness. Afterwards I went towards Babooa-gunj, and addressed a few Musulmans and one Hindoo, on the salvation of their immortal soul; here too the people heard with pleasure. After this I called at my former bungalow, and conversed with the weaver's family. I rejoice to find my moonshee daily peruse the New Testament at home, and pray to God through the mediator Jesus Christ. He lately refused to go to an idolatrous ceremony, though strongly urged by his friends. He replied, with the book of God in his hand, "By reading this book of wisdom, I am taught that all such works are of no use."

March 10th. At Yuftabad spoke to a brahmun and a few others. The brahmun gladly received Matthew in Hindee. In my return home I called at Kurnal-gunj, and recommended the Redeemer to a few there. After which a Bengalee (residing in Baboon-gunj) with whom I had a little acquaintance, invited me to sit with him, and to a few Bengalees and Hindoost'hanees there I testified that there was salvation in no other than Jesus Christ. I spent a long time with these kind people. Shakur-khan, (though not baptized) has begun to meet with sore opposition from many Mahometans.

March 12th. To a Hindoo who called at my house I gave Matthew in Hindee. I visited the family at Diga to-day with sister Leonard, and in the afternoon, at a little distance from the brethren's house, I re-

commended the Redeemer to about twenty Hindoos and Mussulmans under a large tree.

March 13th. Deep-moont-Misri, a pundit, lately arrived from Benares, called for conversation. He took with him the New Testament in Hindee, and copies of the two printed Hindee hymns. He much desired to have a copy of the New Testament in Sungskrita, but I had none. Yusodanunda-Misri and one of his pupils, also a brahmun, called on me, and continued a long while in conversation. They begged two copies of the Hindee New Testament. I went out towards Babooa-gunj, and spoke to a few Bengalees. One of them accompanied me home, and as he understood English, he gladly took with him Watts's Catechism and hymns, which I cheerfully gave him with a few English pamphlets.

March 19th. Lokraj-bhut visited me to-day, and we spent several hours together in conversation; he seems heartily tired of cast. In passing Alum-gunj I observed brother Vrinda-vana sitting in the shop of a man who appeared well inclined: I left the good old labourer here, and pursued my walk to Komra; in my way to which I conversed with a raj-poota, a brahmun, and some other Hindoos whom I found in the fields. In another place an attentive few surrounded me.

March 20th. Brother Vrinda-vana returned to Diga this morning. O may Hindoos evermore preach the Gospel, and may the Lord vouchsafe to bless their efforts! My moonshee returned to-day from his village; several of his family heard of the way of salvation by Christ with joy. The family of a rich and respectable kayust'ha sent for him, and the wife of the kayust'ha seemed greatly affected at hearing of the incarnation, life, and death of Christ. Two Hindoos called on me this afternoon, and took me to the house of their gooroo.

March 21st. After morning worship, a few friends continued a good while with me, reading religious books and conversing on divine things. In the afternoon preached from Matthew xv. 19, 20, to the servants, &c. After this I went out among the Hindoos.

March 22d. Lokraj-bhut remained a long time with me in very serious conversation. I visited Mr. --- at the hospital to-day, and gave him a bible and another book. Upon seeing the bible, he exclaimed "What! Mr. T. is a wretch like me worthy of this!"

March 23d. Going towards Alum-gunj I met an agreeable kayust'ha, a teacher of a Hindoo school, with whom I had much conversation, and he afterwards took of me Matthew in Hindee; near the river I met with a few, and joyfully made known the way of life to them.

March 24th. I went this afternoon to a place beyond Komra, where I spoke to a few Hindoos under a large tree. Went to Babooa-gunj, and recommended to a few the salvation of the dear Redeemer. At Kurnal-gunj preached to an attentive crowd of Hindoos. In my way home I conversed with two brahmuns and some others at Babooa-gunj: to one of the brahmuns I gave Matthew in Hindee.

March 26th. A lad of about twelve years, the son of a kayust'ha, came to me to-day with the following request: "Sir, I am come from Mazuffpore: I have no father, nor any means of support; my step-mother having children of her own, told me to seek a livelihood for myself. I heard, Sir,

that you give the children of the poor a free education: I am come to beg of you to allow me a place to live in, and to afford me instruction, as also any trifle for my subsistence." I most readily made arrangements so as to meet his wishes in respect to his education in Hindee, his food, and his lodging. In the afternoon, went towards the river, and conversed with two persons.

March 28th. Public worship as usual. After preaching to the servants, I went out, and meeting with some men near a temple behind Alum-gunj, I had a long conversation with two, both Hindoos.

March 30th. Keerut-chund, with two of his friends, called on me to-day: one named Kahur-sing, after reading a portion of the New Testament in Hindee, took it with him; the other also read the Gospels in Persian awhile, and carried a copy home. When I read part of the 3d of John's Gospel, they seemed greatly affected. In the evening I visited the gosaee in Alum-gunj.

March 31st. Lokraj-bhut has conversed with several brahmuns respecting the Gospel; he took with him to-day a New Testament in Hindee for Ram-nat'ha-pare. In the afternoon I went to Komra, and conversed with some Hindoos; they appeared well disposed to hear. I afterwards met two men on their way from Aurungabad, and declared the Gospel of Christ to them.

Agra.

We have received a letter from brother Mackintosh, (who is on his way to Agra to assist brother Peacock) dated Allahabad, March 5, 1813, addressed to brother Ward, in which he says, "I met with two drummers at Dina-poor who were baptized by brother Peter: they had no knowledge of a church at Diga; I advised them to attend there on the means of grace. Much to my shame, I have been able to say but little to the Hindoos and Musulmans: however they are not averse to hear the blessed truths of the gospel, and even to accept of a book in Naguree when offered to them. Brother Chamberlain has distributed a vast number of copies of St. Matthew near Benares. On my way, I visited some of the invalids and pensioners at Moonger. At Choonar the Rev. Mr. Corrie laboured much; he left a neat chapel there for the use of the invalid soldiers."

THE MAHRATTA COUNTRY.

From an Officer to brother Carey.

Our friend, in a letter to brother Carey, dated Nag-poor, March 9, 1813, says, "Your kind letter of the 11th February afforded me great pleasure: with you and my dear brethren and sisters I rejoice in the

good news of the peaceful and glorious conquests of our blessed Redeemer. Brother Ward's letter also contains an interesting account of the increase of Zion. How much do I regret that I cannot afford you the same pleasure. The minds of Bhuvanee, Mubadeva and Krishna seem to be set more than ever against baptism, as they cannot resolve to lose their cast, which they would do were they to partake of the Lord's supper. I have spoken to them in the most persuasive way I could, which makes them wish to shun me. Bhuvanee still reads the scriptures, and promotes them in some measure amongst his people; but owing to a marriage of his son with the daughter of another servant of the residency, and in which he has complied with the heathenish customs of the natives, I fear his mind, notwithstanding his protesting to the contrary, is quite changed. My prospects now appear more cloudy."

ORISSA MISSION.

Balasore.

Brother Peter is still in Calcutta.

COLUMBO MISSION.

No news from hence.

BURMAN MISSION.

Rangoon.

No news from hence.

ISLE OF FRANCE.

Dear brother Marshman,

Port Louis, Jan. 23, 1819.

We arrived here last Sabbath, the 17th instant, after a pleasant passage of fifty days.

We found brother Newell in much affliction. Sister Newell is no more. She died of a consumption about two months ago, three weeks after arriv-

ing here. She was comfortably delivered of a daughter on the passage, which lived a few days only. Her latter end was peaceful and happy. She enjoyed her reason till the last, and uniformly manifested an unshaken confidence in the merits of Jesus, and an earnest desire to depart and be with him. Brother Newell has been through the furnace of affliction. Our arrival, and the reception of letters from the other brethren, by our ship, have afforded him some relief and encouragement. He is now about taking a passage in a brig which touches at Point de Galle on Ceylon, where he expects to meet one or both of his brethren.*

We have taken a small house (the one lately occupied by brother N.) at seventeen dollars a month, and a servant at six dollars a month. Almost every article of furniture and food is extremely high. Brother N. has not had occasion to use your order, and will make it over to us. We shall be under the necessity of depending on you for pecuniary supplies, at least for the present. The intelligence of war with America, which we have received since arriving here, has deprived us of all hope, that any of our letters will reach home, and consequently, that any provision will, at present, be made for our support. We shall sacredly regard, in common with you, those principles relative to receipts and expenditure, which have been adopted by your mission.

The number of inhabitants on this island and on Bourbon, is computed at 100,000. A Bible Society has lately been established in this place, patronized by the Governor. Mr. Jones, a chaplain from the Cape, preaches on the Sabbath, in a place fitted up for the purpose. Brother Newell has sometimes preached to the invalid soldiers. Mrs. B. wife of ----- at whose house brother Newell has been living, is the only pious person of whom we have heard.

When we remember, that God has brought us to this place, away from all others, and that this was one of the places proposed to brethren Chater and Robinson, we feel inclined to continue here. But when we consider the comparative smallness of this field of labour, and the impracticability of effecting much on Madagascar, resulting from the very savage and divided state of the natives, their want of any written language, and the peculiar fatality of the climate; when we contemplate the European empire, and the Malay islands, we feel an entire uncertainty concerning our duty. One consideration strongly inclines us to leave this place. There were at Gosport, when I was there, several French students from the island of Jersey, one or two of whom were designed for this place. They are now, perhaps, on their passage hither. Should they arrive, they will have the language of these islands, and be ready, at once, to enter on their work. Would it not be a better disposal of missionary strength, for us to leave this place to them, perhaps write to the Directors of that Society to ensure a mission here, and go to some region which would not otherwise be occupied?

It is our constant prayer that God may give us some intimations of his will. We think we wish only to know what he would have us do. We

* We have heard that these brethren, Messrs. Hall and Nott, are at Bombay.

feel very much the need of advice from Serampore; request you to write to us soon as possible after receiving this.

Brother Rice had good health on the passage; no return of the liver complaint. Mrs. J. is quite well.

We salute you all in the Lord Jesus.

ADONIRAM JUDSON.

JAVA MISSION.

On the 2d instant brother and sister Robinson left Calcutta for Java. Bro. Leonard cheerfully gave up his son Charles to assist bro. Robinson in any way hereafter the Lord may enable him.

My dear brother Gordon,

Diamond-Harbour, March 7, 1813.

I received your very affectionate letter yesterday morning, for which I hope you will accept my best thanks. I am very happy to inform you that my wife is much better, I suppose I may say as well as ever, and she seems very well pleased with her situation, which indeed is very comfortable, compared with what it was on the other ship. There is however nothing on board that has the appearance of a Sabbath, all hands are full of employment.

I suppose the ship will move to-morrow. Charles seems to be very well satisfied with being on board, and things are more comfortable for him than was expected.

I remain, &c.

W. ROBINSON.

BOMBAY MISSION.

No letters yet from brother C. C. Aratoon,

Miscellaneous Intelligence,

AND

BRIEF NOTICES,

RELATIVE TO

INDIAN LITERATURE, MANNERS, &c.

Death of Mr. Martyn.—“It is with great concern we mention the death of the Rev. Henry Martyn, late chaplain on this establishment. The intelligence has been transmitted to India, by a gentleman of high official authority of Constantinople, who writes that he had received Mr. Martyn's papers and effects from Tokat, at which place he died on the 16th of October last. No particulars are added, which might gratify the tender anxiety of Mr. Martyn's numerous friends in these parts. It is supposed that Mr. Martyn originally intended to return to India via Bagdad, and that as he approached that city, understanding the country was in a state of war, which rendered travelling extremely hazardous, he took a northerly direction, and proceeded in his way to Constantinople as far as Tokat; where it has pleased Divine Providence to put a period to the earthly career of a man, who was richly endowed with talents for usefulness in the church, and whose labours, if his life had been prolonged for a few years, might have been extensively and eminently beneficial to the world.

“From the time he first took orders, Mr. Martyn's attention was fixed on India, as presenting a most important sphere of action for the christian minister and philanthropist. The grand object and favourite pursuit of his life, was the translating of the Holy Scriptures into the most popular languages of Asia, and he spared no pains to qualify himself for this department of labour. He was eminently fitted for the undertaking, for he not only possessed a tenacious memory and a sound judgment, but also a singular facility in discovering the genius of a language, strong powers of application, and a patience in the investigation of difficulties which was inexhaustible. To these qualities were added a critical acquaintance with the original languages of the Scripture, a thorough knowledge of divinity, and a fervent zeal for the propagation of the gospel. Before he left the presidency, he had finished a version of the New Testament, in the Hindoost'hancee language, with the assistance of Mirza Fitret, a learned native, formerly employed by the late Dr. Hunter, in his Hindoost'hancee translation of the four gospels, which was published here in the Nagree type. This work is now in the press, and will be a lasting monument of the translator's talents

and piety. If no other fruit of his labours should appear, Mr. Martyn will be numbered amongst the best benefactors of mankind. But we are happy in being able to add, that he had also completed at Shiraz, a translation of the same sacred volume into the Persian language. In this important version he was assisted by the most eminent scholars of that celebrated city: it has not yet reached Bengal, but we may reasonably hope that, having been performed under such circumstances, it will prove a valuable acquisition to our stores of sacred learning, and essentially serve the cause of Christianity in Asia. Not satisfied with having accomplished this, his ardent mind impelled him to further exertions. From Shiraz he set out to Syria and Arabia, in order to obtain information, respecting the Christian churches in those regions, to examine their copies of the Scriptures, and to obtain the assistance of their learned men, in making an accurate translation of the Bible into the Arabic language. The actual progress he had made in this great work, cannot be ascertained until his papers shall have been received from Constantinople. In the mean time, the friends of learning and religion will deeply regret, that his labours should have been cut short at a time, when from his matured knowledge and experience, the most important results might have been expected from them. In his professional character, as a minister, Mr. Martyn will long be revered by those amongst whom he officiated; for whilst he was remarkable in the pulpit for the clear arrangement of his subjects, for his close reasoning, for the fidelity of his reproofs, and for the affectionate fervour with which he enforced all the doctrines and duties of the Gospel; he was as remarkable in private, for the exemplary discharge of all his professional duties, and for the exhibition of those virtues which he publicly taught. His life was a living sermon. To those who did not enjoy the benefit of his acquaintance, any attempt to describe his unaffected humility, his gentleness, his suavity of manners, his cheerfulness in conversation, his affability, by which he at once excited the admiration and won the hearts of all, must appear like fulsome panegyric. On the other hand, it is hard to describe those excellencies which his friends have often felt to be above all praise. Under this impression we close the subject, observing only that he came to India in the year 1806, and died at the early age of thirty-two."—*Calcutta Morning Post*.

Catholic Missions in the East.—An address from which the following is an extract, appeared in the Calcutta papers for the last month:

"The Catholic Missionaries, who now through their agent deputed hither, apply to the public of Calcutta, were originally attached to the Society of Foreign Missions in France.---The unhappy distractions of their native country, involved them in its consequent distress; deprived them of the property subservient to their efforts in the cause of Christianity; and cut them off from the resources, on which they had till then been accustomed to depend.---The charitable contributions of the Inhabitants of Mexico, enabled them to replace their losses by a slender fund, which the unvarying economy and attention of 15 years, had rendered adequate to the support of the Mission:---the same care had even added to the original supply, and the progressive nature of the ex-

penses, seemed to be accompanied, by the augmentation of their means.---It has pleased Providence to check the current of their prosperity, and to reduce them in one moment, from comparative affluence, to more than their former poverty:---the late conflagration at Penang, comprehending the most valuable part of the property of the Society, has again annihilated their resources, and frustrated their hopes.

“The establishment of the Catholic Missionaries at Pulo Penang, was founded with a view to provide the natives of the adjoining regions, as Siam, Tonquin, Cochin, and China, with preachers of the true faith from amongst themselves, to instruct youths from those countries, in the principles of our holy religion, and send them forth to disseminate its blessings:---to rear in this way a succession of labourers in the divine field, who should occupy the vacancies which age and infirmity are busily producing in the original mission, and who, going amongst people of similar habits and tongues, would be listened to with greater complacency, and most fervently do we hope, with greater effect.---The state of the mission, and the establishment at Penang, will best explain our motives, and justify our expectations.

“Of the original missionaries, thirty only remain; most of them laden with years, and resigned to infirmity.---Under their guidance and control, about one hundred and twenty priests, natives of the east, discharge the duties of the clerical function, in spite of danger and difficulty, amongst at least 300,000 christians, in the populous empire of China, and the surrounding kingdoms---the ministers described, were educated in seminaries attached to each principal station of the mission, and dependant upon the exertions of the superintending missionary.---To obviate the consequence necessarily connected with this arrangement; such as the decay of the seminary, upon the death or departure of its chief, and the desertion of ministers, where there was a want of instruction, it was considered advisable to form one principal seat of tuition; and Penang, for the conveniences of situation, and the protection of an enlightened government, was the place selected---a seminary was established there under the regulation of three of the original missionaries, and a number of youths, chiefly Chinese, were instructed and maintained there at the expense of the Society.---The cost also of bringing them from their native country, and their conveyance thither, was similarly provided for---the progress of the institution was such, as to gratify anticipation, and to encourage the prospect of future utility and success.---The expenses of the establishment were mostly defrayed, by the profits arising from the rent of several houses in the town, in the purchase of which, the little property of the missionaries had been vested.---These houses were within the limits of the late destructive fire, and their loss is a blow as heavy as unexpected.---Not to mention the ruin of their prospects, the missionaries have but ill preserved the means of their own support; and they are wholly destitute of resources for maintaining their helpless pupils at Penang, or sending them back to their country, and to their friends.---In this embarrassment and distress, the success of this appeal to British Munificence, is their sole

dependence. The whole amount of their loss is too heavy to be replaced; and they solicit only such assistance, as is calculated to relieve:—any contribution therefore, however limited its extent, as it will tend to remove their wants, will have a claim upon their gratitude. They have also to state, that the assistance they may receive, will be attended with beneficial effects, beyond those which might at first appear to result from its amount. The ground lately occupied by the missionaries, they still retain; and many articles rescued from the late fire, might again be found of service.

“In support of this application to the inhabitants of Calcutta, the Catholic Missionaries conceive they need urge no other plea, than the nature of their calamity, and the holy service in which they have incurred it.—They would not wish however to affect indifference to the interests of Society, nor to disclaim the desire, or the power, of being serviceable to a commercial community.—They could cite many instances, where in consequence of the success of their labours, ships manned or navigated by Europeans, have found friendly reception and assistance, in ports formerly closed by barbarous prejudice and peril, against their vessels and their trade.—The Christian converts issuing from the school of the Catholic Mission, and spreading themselves through countries, where Europeans are little known or encouraged, carry with them sentiments the most favourable to their brethren of the west, and an inclination to oppose or correct impressions to their disadvantage.”

CIRCULAR LETTERS,

April, 1813.

BENGAL MISSION,

Dinagepore and Sadamuhul.

My dear brother Ward,

Sadamuhul, April 21, 1813.

I have been to the Mekmurduna fair, and returned here on Friday last. The Lord has enabled me to preach to a great number of people there, and to distribute among them two bags of Scripture tracts. Many of them were very attentive, and were so eager to receive the pamphlets, that they snatched them from my hands. I also gave to the landholder a New Testament in Bengalee. I was there three days, and should have remained two days more, had not the intense heat of the weather prevented me. I remain, &c. I. FERNANDEZ,

Goamalty.

Bro. D'Cruz's Journal for April contains the following circumstances: "On the 14th, crossing the river I perceived a man at the point of death. I asked him in whom he trusted for salvation. He replied, 'In Krishna.' I then narrated several circumstances in Krishna's life, and endeavoured to point out the impossibility of salvation through Krishna. The dying man acknowledged that he had lived a dissolute life, and asked in whom he was to trust. I pointed him to 'the Lamb of God, which taketh away the sin of the world.'" While conversing upon the love of Christ to sinners, I perceived the tears fall down his cheeks. The surrounding crowd seemed astonished, and heard me with fixed attention. After service, a native requested me to accompany him home, where he shewed me a New Testament, I had given him at the school house. He lamented his inability to read, and intreated I would explain its meaning to him, and to his relations who were sitting round. To his request I gladly acceded."

Cutwa.

My dear brother Ward,

Cutwa, April 4, 1813.

Last Lord's-day I was at Ugru-dweepa, and I think that I hardly ever saw such a great number of people together before. I spoke a great deal and gave away a great number of papers.

I am, &c.

W. CAREY, junr.

U

[April,

Very dear Father,

Cutwa, April 15, 1813.

I rejoice to hear of the blessed increase of the cause at Serampore, and of the glorious prospects you have. The Lord is indeed on his way, and he will no doubt work. I rejoice to be enabled to say, that the Lord's work is going on in these parts in a gradual but pleasing way. We have hopes of two or three here, who have expressed a wish to join the church, and I hope it will not be long ere they are baptized. I have just received accounts from Beerbhoom of eight or ten persons who have expressed a wish to be baptized; others are enquiring the way to Zion.

The Lord is in great mercy enlarging his work on every hand here, which is already too much for me to go through in a proper manner, and in a short time will be too much for any one: I must therefore request you to look for some one else to help in the work. At present I hardly know what to do: it is necessary that I should go to Beerbhoom, but if I do, all here will be in confusion. Pray take this into consideration.

Last week we had a dreadful fire in Cutwa, which consumed three or four hundred houses, four persons were burnt to death.*

Happy death amongst the idolators.

Muhabharat, a carpenter at Debraj-poor, had a very great desire to be baptized some time before his death, and was by all report a true follower of the Lamb. A little before his death he sent for two of the brethren, and on their arrival earnestly asked them to pray with and for him, as he was dying, that he might lay hold of the Saviour of sinners. The brethren told him to pray for himself, as they also would for him: he said, "Yes, that is my business;" and then earnestly prayed that he might be received by the Saviour. He asked the brethren to read the word, and sing a hymn, which they did: after this he departed in a short time, I hope to bliss. Yours affectionately, W. CAREY, jun.

Jessore.

We have received letters from brother Panchanun of Badpookura, and journals of one or two brethren itinerating in Jessore, from which we learn, that the word has been made known in various parts by these brethren, who, in some places met with a welcome reception, and in others were scarcely permitted to deliver their message.

Dacca.

The little church lately formed here, has been broken up by the removal of brother Cornish to Calcutta in the course of business. He however, still wishes to maintain a native itinerant.

* *Almost half the native huts in the different divisions of Calcutta have lately been destroyed by fire at separate times, in which many persons have perished.*

Serampore and Calcutta.

On the last Sabbath in the month, were baptized at Calcutta, by brother Carey, the following persons of the 24th regiment: William M'Giffin, James Colsell, John Robinson, Francis Scott, and John Pearce.

On the 1st instant, brother and sister Johns embarked for England, in consequence of an order of government forbidding their continuance in India, as they had not obtained the permission of the Court of Directors. This order also included brethren Robinson and Lawson, but the Governor General in Council was pleased to permit brother Lawson to remain, to assist in reducing the Chinese metal types.

Vidyvatee and Tal-danga Schools.----In these schools between sixty and seventy boys are instructed.

Dinagore School.----Brother Fernandez, in a letter to brother Ward, dated the 6th instant, says, "In my last, I mentioned to you, that I had built a school-house in the centre of the town. I now have the pleasure to inform you, that I have already fifty-four scholars. They all attended divine service on the last Lord's-day. The school-house is large enough to hold the present number of boys; but as I expect an increase, I have ordered the house to be enlarged. I shall soon trouble you for Catechisms and religious tracts for the boys. The greater part of them are new beginners."

Malda Schools.----Bro. D' Cruz in this month's letter says, "The number of children at Bhola-haut school is thirty-five, at Muhesha-poor a seventy, and at English-bazar forty: most of them are able to write and read fluently: therefore I have been obliged to furnish them with Bengalee paper and ink. They come on greatly to my satisfaction."

Patna School.----A letter from brother Thompson, dated April 2, says, "The Hindee school contains fifty children this day; fourteen of whom are committing to memory Watts's Catechism in Hindoostanee, with great delight. The two boarders I have, are amiable youths, and I take peculiar pains, as well as pleasure in instructing them."

The following letters have been received from Tara-chund by bro. Ward.

Reverend Sir,

Vasa-variya, April 16, 1813.

I have received your kind letter, wherein you wish me to send you a school-master. If you wish to have a school for the education of the native children in English, I advise to take a good master, who can teach them the meaning of the Catechism, Testament, &c. Many men and women hear the gospel with attention, and others are desirous of hearing, but they cannot come to me for fear of man. Our wives are very impatient to come to us. Reverend Sir, be so good as to pay attention unto me and Vasa-variya, for I think God has chosen it for his church.

I remain, &c.

Vasa-variya, April 23, 1813.

Through your constant prayers to God for us, our hearts are fortified with hope, and I and Mut'hoora preach with boldness the

word of our Lord Jesus. Nobody approaches us for fear of losing cast; but some of my scholars come to me at night. Many principal men of this village are seeking means to oppose my building a house. Hearing it from somebody I informed my master, who has promised that he will stand by me. You may rest assured about us. Pray to God, that our joy in the Holy Ghost may be daily increased. The school-house is thatched, and when it is inclosed with mats, I will (if it please God) write to you, that you may come to see it. I am so hated by the world, that they almost fear to touch me.

I remain, &c.

To brother Ward.

My dear Pastor,

Calcutta, April 23, 1813.

Our prayer-meetings from house to house in Calcutta go on in a pleasing and profitable manner, and are held at the usual places: on Thursday nights alternately at bro. Ward's, sister Gattton's, sister Andrews's, and sister M'Mahon's. On Friday night at bro. Gordon's. This latter is generally best attended as it regards number, as a goodly number from the Fort and from Calcutta join us. I think it worth remarking to you, who are so well acquainted with the customs of Calcutta, that our sisters who a year or two ago would have blushed to be seen without a palankeen, or some other respectable vehicle, can now dare to walk even before sunset as far as the jail to bro. Gordon's, which is to most of them little short of three miles, to join with the poor of Christ's flock in prayer, &c. The meeting in the vestry was pretty full last Monday night, where we had the pleasure of seeing a few new faces. The meetings in Fort-William entirely surpass those in town both in gifts and number. I have mentioned in a former letter, that the brethren of His Majesty's 24th regiment meet every morning about sunrise at brother Daniel's, for prayer, &c. &c. and on Saturday nights for public worship, and are now become so numerous, that our dear brother D's. apartments are become too small for their accommodation especially on Saturday nights. I suppose there were nearly as many standing out last Saturday night as were accommodated within; and that they amounted to little short of two hundred. One hundred and two had passes signed by their Colonel to attend the chapel last Sabbath morning. Numbers are looking forward to join the church; our brethren however take a considerable time before they decidedly admit of an application to join the church.

I was favoured with a few lines from brother Pye last week, requesting the loan of some books suited to alarm the conscience, wherein he says, "I took an opportunity to walk through the different barracks a little before nine o'clock last night, and found much cause for rejoicing, as there was not a single room in which there were not parties to be found, some reading the Scriptures or other serious books, others singing the praises of the Lamb, and others in prayer, or declaring to each other what the Lord had done for their souls, and many other parties who wished for retirement out of the noise and bustle of the barrack, were to be seen in some of the more private corners of the ramparts." These are they, my dear pastor, who fear the Lord, and speak often one to another. Oh! that they may be his indeed in that day when he makes up his jewels.

I shall conclude these remarks with the experience of Alexander Wilson, of the 24th regiment, who was received into the church the meeting which took place in March. I shall insert it verbatim as I received it from himself: "Sometime about the middle of August, I was living in a desperate state of wickedness; committing every thing that was contrary to the laws both of God and man, particularly drunkenness and profane swearing; in which I knew no man my equal. It was in this depraved state, the Lord was pleased to meet me, and stop me in my mad career, and shew me my error by the following incident: A fellow sinner and companion in vice proffered me a small reward if I would refrain from damning my eyes and limbs for the space of three days; (so nauseous was my conversation even to him) which I readily undertook to do—not thinking any thing serious about it at the time: but within the above stated time, I began to reflect upon my abandoned course of life, perceiving that it was really hateful even to my companions in iniquity; this brought convictions home so powerfully to my soul, as to alarm me very much, as I was then in a bad state of health, and had been so for some time, which caused me to think, that if the Lord should be pleased to call me hence in the state I was then in, hell must be my portion. What to do I knew not, for I had no bible nor any other good book to read, neither money to purchase any, and to go to any of the brethren, or Methodists (as I then was in the practice of calling them) false shame prevented. However, I at last thought of a countryman of mine, who had a bible, and knowing he made little or no use of it, I begged the loan of it, when he immediately asked me, if I was going to turn Methodist? I replied, it was high time to turn to something or other different to what I was.

He then gave it me, wishing I might make a good use of it. Having had no knowledge of the scriptures, I continued to search them, believing, from what I had heard, that life eternal was to be found in them; however, finding it was in and through what Jesus alone had done and suffered that I was to hope for it, I found myself at a great loss what to do. I found prayer was the only means to draw me to him, to which I was as great a stranger, as any beuighted soul possibly could be. This and many other things, such as shaking off my old companions in vice, the dreadful thoughts of death and eternal misery, added to my already weak state of hope, brought me very low, indeed so much so, that I was compelled to go into the hospital. Before I was long in the hospital I heard the Rev. Mr. Thomason preach from Rev. xxii. 12. "Behold I come quickly," &c. He enlarged much upon death and judgment, which alarmed me much, and revived my convictions: he made his discourse appear in so plain a light to me, that I was convinced, if I died without an interest in Christ, I must perish for ever. He then explained the plan of redemption; but I could not persuade myself that Christ would pardon such a wicked wretch as me; but hearing that all manner of sins and blasphemy should be forgiven those who sincerely repented and believed in the Lord Jesus, I experienced much comfort. At another time I heard the Rev. Mr. Thomason expound the 10th Psalm, shewing forth the real character of the ungodly, the whole of which so fully agreed with my past life, that I conceived it all intend-

ed for me alone. This however cast me into a state of deep dejection. About this period one of the brethren of the Baptist Society came into the hospital, who succeeded in reviving my hopes in Christ again. I now began to think of leaving the hospital, therefore, when a friend informed me, that many schemes were laid in the barracks, to effect my downfall : this caused me some uneasiness. I sent word back, however, that I hoped One would accompany me who would enable me to withstand all their temptations. There were two of my old companions whom I dreaded above all the rest, but as soon as I arrived in the barracks I found they were both close prisoners in the barrack guard. However others had a bottle of spirits ready for me, and put it into my hands, which the Lord enabled to resist. From the length of time I had been in the hospital, I had saved a sum of money, and knowing while this continued in my possession my old companions would haunt me, I came to the resolution of getting rid of it immediately, by purchasing whatever necessaries I stood in need of; and whatever remained I spent in the best way I could devise, as one means of escaping temptation. Yet they continued to force liquor upon me, till on my refusing them, they immediately brought before me the wickedness of my past life, which caused me great confusion of face, knowing they were telling nothing but the truth. Christmas-day being a period devoted in the barracks to drunkenness, swearing, fighting, and every evil, proved a very trying day to me, for after I returned from worship in Calcutta to the barracks, I found the whole of the men mad with liquor. The moment I entered, I was beset on every side by old companions, who would have forced liquor down my throat if possible; however I escaped out of the barracks, and continued meditating alone until retreat beat, when I was enabled to retire in peace to rest. Since that period the Lord has enabled me to persevere to the present day, and I humbly trust will continue his mercies to me to the end of my life. I am fully convinced of my own inability to withstand the least temptation; but he is faithful who has promised, that those who trust in him shall never be confounded. My only hope of salvation is built on the free grace of God through a crucified Redeemer."

I am, &c.

O. LEONARD,

Journal of brother Thomas's labours around Serampore.

April 1st. Conversed with the people at Haji-nugura.

April 2d. Preached at Krishna-nugura and at Bhat-poor; at the former place about thirty received tracts.

April 3d. Preached at brother Cumberland's at Kashee-poor.

April 5th. At Penetee, conversed with many; only two or three however received tracts. In the afternoon preached at Rishira, but the people derided us, and said, that it was a great sin for them to hear any thing against their idols.

April 6th. Preached at Kon-nugura, and afterwards at Chagda, where they abused us, and threw dust on us.

April 7th. Set out on a journey up a creek, about six miles below Serampore. At Jugudeesh-poor, the first stage of our journey, preached and distributed tracts.

April 8th. Proceeded to Rughoo-pat'ha-poor; brother Nuva-kishore

spoke of the death of Christ to the villagers; they all refused tracts excepting a brahmun. In the evening arrived at Munohura-poor.

April 9th. At Vrinda-vuna preached to about thirty. In the evening at Kulna-poor, seeing a great number assembled, we went among them and preached the unsearchable riches of Christ. I suppose there were about three hundred present. Some heard us, and received tracts. We were returning to our boat, when several brahmuns pursued us, with the mob, and threw stones and shoes at us. They also made a rope of straw, and placing it round my neck, pulled me about, throwing cow-dung at me, and ridiculing the Gospel. Brother Nuva-kishora was treated in the same manner.

April 10th. On our way home, preached at Ottura-para; the people treated us with respect and heard the word gladly.

April 11th. (Lord's-day.) Returned to Serampore, and in the afternoon preached at the Vidyuvatee school.

On the 14th brother Thomas left Serampore on a visit to the churches in Jessore.

From the Baptist Missionary Society, met at Kettering, Sept. 29, 1812, to the Missionaries and the Churches in the East.

Dearly beloved Brethren,

Being assembled as a Society on the Twentieth Anniversary from our first formation, we address ourselves to you in a brotherly epistle. We cannot review these twenty years, without blessing God for what we have seen and heard. We bless his name, that so many of your and our lives have been thus long spared, and rendered subservient in some good degree to the extending of his glorious kingdom in the earth.

Considering that several of us are drawing towards the period of our labours, we have at this meeting taken measures, which we hope may, with the Divine blessing, provide for futurity. The seat of the society will, it is hoped, continue in the association where it originated, and where we trust it will be conducted in the same quiet and harmonious way which it has hitherto been; but we have agreed to enlarge the Committee, by adding to it some of our brethren from different parts of the kingdom, who appear best suited for the work, and to have had their hearts most interested in it. Their names you will see in the resolutions. Many of these brethren cannot, for local reasons, ordinarily assemble with us for consultation; but they can receive and communicate intelligence, and promote the object in their several connexions. It is for this reason, that in the present addition our choice has principally fallen on ministers, and ministers of middle age, whose activity and prudence may serve to promote the object; and when such of us as have hitherto conducted the business of the mission, shall be removed, or laid aside, some of them will, we trust, be able and willing to take our places.

It is an encouragement to us, that there is manifestly an increasing interest in the work. We have not had occasion to urge, nor scarcely to intreat, the religious public for contributions; but, as in the case of the Macedonian churches, the 'intreaty' has in many instances been on the other side. Besides the churches from which the parent society

was formed, you know the willingness of our brethren in *Warwickshire, Wiltshire, Yorkshire, Somersetshire*, and other places, who at an early period entered into our views, and communicated freely of their substance. You know of the annual subscriptions in the metropolis, which, with collections, donations, &c. have gradually increased to upwards of thirteen hundred pounds: you know of the collections at *Norwich, Cambridge, Birmingham, Leicester, Nottingham, Plymouth, and Dock, Liverpool, Manchester, Hull, Scarborough, Newcastle, Alnwick, Berwick upon Tweed*, and other places: you know of the unexampled exertions of *SCOTLAND*, of some liberal contributions that have been received from *Ireland*, and of the almost unsolicited kindness of the churches in *North-America*. To this we can now add, that some of our churches in the *Eastern, Southern, and Western* counties of England, appear to feel an increasing interest in the work: liberal collections have been made at *Manchester, Leeds, Sunderland, North and South Shields*, and in various parts of the principality of *Wales*; auxiliary societies are formed and forming in *London* and its vicinity, in *Norwich*, in *Cambridge*, in *Portsmouth*, in *Plymouth*, in *Bristol*, in *Liverpool*, in *Glasgow*, in *Edinburgh*, and in places less distinguished by their population. When the late disastrous intelligence reached us (about three weeks ago), a strong sensation was felt through the kingdom, not only in our own denomination, but amongst christians of every name, each vying with the other to repair the loss. Great, it is true, have been the difficulties of the country in respect of commerce; yet amidst them all the contributions of christians have increased beyond all former examples. In the past year we had, as you know, great pecuniary difficulties; but our wants have been generously supplied, and our hands strengthened. In respect of the recent calamity, we doubt not but the loss will be amply repaired.

But passing over our own affairs, permit us to say a few things relative to yours. Beloved Brethren; it is in our hearts to live and die with you! We are aware of your exposedness to temptations, and of your being the subjects of indwelling sin. On some occasions, considering the conspicuous situation which you occupy, we tremble for you: on others we bless God who hath hitherto preserved you. The late serious calamity seemed light to us in comparison of what it would have been, had it affected your lives or characters! Truly we rejoice over you. How should we do otherwise, when God is manifestly with you? Go on, beloved brethren; let neither the oppositions of open enemies, nor the intrigues of professed friends, divert you from your object.

It must afford great satisfaction to you who have borne the heat and burden of the day, as well as to us, to see young men rising up amongst you who are now co-workers with you; and some of whom may be your successors in the work. You can hardly conceive how intimately we are acquainted, not only with you who went out from us, and with your female companions, but with your younger *Careys*, your invaluable *Fernandes*, your *Aratoons*, and *Peters*, and *Leonards*, and *Forders*, and *Peacocks*, and *Krishnas*, and *Sebuk-ramas*, and *Kangaleas*. Our thoughts rove with delight from station to station. We seem to be present with you in all your domestic circles, rising seminaries, and religious assem-

blies; at *Serampore* or *Calcutta*, in the villages of *Jessore*, at *Rangoon*, at *Goamalty*, at *Dinapore* or *Sadumuhul*, at *Balasore* or *Cuttack*, at *Cutwa* or *Lakra-koondu*, at *Patna* or at *Agra*; we rejoice in your little groups of christian soldiers, in your modest but zealous native preachers, and in all your fellow-helpers through the country—to each and all we say, from the fulness of our hearts, Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ!

With a few words to the churches which God has graciously given you and us, as the reward of our united labours, we will conclude our present epistle.

Very dear brethren! You did not think till of late that the religion of Jesus Christ was so interesting; that it not only makes known salvation, but unites the saved in bonds of tender affection. You now perceive, that it is a religion adapted for the whole world, and which, if truly embraced, would heal it of all its maladies; you feel that men of divers nations, and languages, and casts, and complexions, and manners, are one in Christ Jesus. So we feel to you, and you to us. It was the hope of your salvation, founded on the numerous prophecies in the Holy Scriptures, that, twenty years ago, induced us to send our beloved Carey and Thomas, men whom, if we had felt only for ourselves, we could ill have spared; but your salvation outweighed all other considerations. It was this induced them, and after them others of their fellow-labourers, and female companions, to quit their native shores, and all that was dear to them on earth, to cast in their lot with you; and this while you were yet enemies of God by wicked works. We rejoice that God has blessed them, and made them blessings to many of you. If you continue grounded and established in the faith, and adorn the doctrine of God our Saviour by a becoming conversation, this shall be our reward.

Remember, dear brethren, that the unbelieving world, whether Hindoos, Musulmans or Europeans, will hate you and persecute you, and say all manner of evil against you; only let it be *falsely* and for Christ's name's sake, and great will be your reward in heaven. It is one mighty evidence that Christianity is of God, that it produces the same effects in believers, and kindles the same dislike in unbelievers, as it did eighteen centuries ago. It has afforded us much pleasure to read the accounts of the patience and firmness of the brethren when persecuted for Christ's sake in *Jessore* and in *Beerbhoom*. Be of good courage: "ye have not yet resisted unto blood striving against sin." Be faithful unto death, and you will receive a crown of life!

Know also, that your greatest danger does not arise from the persecutions of the wicked, but from things in and amongst yourselves. Take heed, brethren, lest there be in any of you an evil heart of unbelief, departing from the living God. It is a serious thing to profess to be a christian. If after this we turn away from the truth, we plunge ourselves into double destruction. Read, and well consider, the warning language of the apostle Peter—"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end

is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."—You must lay your accounts with some such characters from amongst you, "men of corrupt minds, who will endeavour to draw away disciples after them." Take heed not only that you are not the persons, but that you be not drawn away by those that are.

Cleave with purpose of heart unto the Lord. Make the Holy Scriptures the men of your counsel. Our brethren, the missionaries, will teach you the good and the right way; but neither they nor we wish to be considered as your oracles.

Esteem them highly in love for their work's sake; but follow them no farther than they follow Christ. Consider nothing as oracular but the scriptures. From them learn the truth in meekness, and regulate your lives. Let your minds be baptized in the sentiments which they teach. They are "able to make you wise unto salvation, through faith which is in Christ Jesus." Let the doctrine of Christ crucified be your meat and drink: this will preserve you from fatal errors. That doctrine that would lead you to entertain low thoughts of God; high thoughts of yourselves, light thoughts of sin, or mean thoughts of Christ, is not from above, but from beneath.

The door at which Satan has commonly entered into the churches, so as to corrupt their doctrine, worship, discipline, or practice, and thereby to effect their ruin, has been a spirit of *vain speculation, and idle dispute*. Hence the Apostle charges his son Timothy, saying, "Foolish and unlearned questions avoid, knowing that they do gender strifes." Reckon those questions "unlearned" which are foreign from the scriptures.

Beware of corrupting the simplicity of *christian worship*, by mixing with it any of your old superstition. It was thus that christianity was corrupted by the Roman Catholics, and reduced to a species of idolatry. Mix none of your own devices with the worship of God. God is jealous of his honour, and will accept only a pure offering.

Study the things that make for peace. Love as brethren; be pitiful; be courteous. Bear and forbear, and forgive one another, as God for Christ's sake forgiveth you. Beware of high-mindedness; cultivate the spirit of a little child. Think of the exhortation of the apostle, and of the amazing example which he sets before us. "Let that mind be in you which was also in Christ Jesus, who being in the form of God, thought it not usurpation to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." In few words, be peaceable subjects, kind masters, faithful servants, tender parents, obedient children, just in your dealings, chaste in your intercourse, exemplary in your families, and holy in all manner of conversation. Little children, keep yourselves from idols. Grace and peace be with you. Amen.

Resolutions, at the General Meeting at Kettering, Sept. 29, 1812.

I. That the ministers' meeting held towards the end of September, or at the beginning of October, at Kettering and Northampton alter-

nately, be in future considered as the Annual Meeting of the *Baptist Missionary Society*, at which the Committee, with the Treasurer and Secretary, shall be appointed, the sermons bear a relation to the subject, and a brief statement be given by the Secretary of any recent intelligence.

II. That the Society approves of the proceedings of its Committee, and recommends a perseverance in the same unostentatious and prudent course in which things have hitherto been conducted.

III. That the same Committee be continued another year, and the following names added to it, viz. William Newman, F. A. Cox, and Joseph Ivimey, London; John Saffery, Salisbury; John Dyer, Plymouth; Isaiah Birt, Plymouth Dock; Henry Page and Thomas Roberts, Bristol; William Coles, Bourton; John Palmer, Salop; Thomas Morgan, Birmingham; Thomas Blundel, Northampton; William Ragsdell, Thrapstone; William Steadman, Bradford; Mark Wilks, Norwich; Christopher Anderson, Edinburgh; James Deakin, Glasgow; George Barclay, Kilwinning; and Micah Thomas, Abergavenny.

IV. That the Society approves of the conduct of its Secretary and Treasurer, and requests their continuance in office another year.

V. That the Secretary be allowed 120 guineas for the next year, to provide an assistant in his arduous work.

VI. That the Society doth most cordially approve of the proceedings of its missionaries, and earnestly recommends the younger to emulate the disinterested, laborious, patient, and prudent conduct of their elder brethren.

VII. That the late alarming fire at Serampore calls for the prompt and liberal exertions of the churches to repair the heavy loss, and to restore the worthy missionaries to their wonted labours.

VIII. That a letter be addressed from this meeting in the name of the Society to the missionaries and the churches in the east, and that it be printed in No. 23, of the Periodical Accounts.

Signed at the Annual Meeting of the Society at Kettering, September 29, 1812.

J. HALL, *Northampton.*
J. DENT, *Milton near Northampton.*
T. GOODACRE, *Northampton.*
W. NICHOLS, *Collingham.*
W. RAGSDALL, *Thrapstone.*
T. BLUNDEL, jun. *Northampton.*
J. K. HALL, *Kettering.*
W. CUTTRISS, *Arnsby.*
T. COLES, *Collingham.*
C. BURDETT, *Sutton Elmes.*
T. JARVIS, *Newark.*
J. HOBSON, *Kettering.*

J. HADDON, *Naseby.*
W. PICKERING, *Kettering.*
W. ANDREWS, *Olney.*
B. EVANS, *Enderby.*
T. COLLIER, *Kettering.*
W. A. DAINY, *Kettering.*
J. SATCHELL, *Kettering.*
J. ABBOTT, *Crawford.*
J. PRESLUN, *Burton.*
T. BURNHAM, *Romell.*
W. MASON, *Romell.*
G. VICCARS, *Kettering.*

ANDREW FULLER.

October 16th. I will fill this up, and perhaps another with a few occurrences.

My health is pretty good, though my lungs are still very susceptible of cold; and when this is taken, it affects my habit of body, deprives of sleep, and brings on fever: but I have been better and pretty free from these complaints from about the end of May, since which

a journey through South Wales in June, and Norfolk in September; both serving the Mission, were of considerable use to me.

Brother Marshman's letter of March 12, arrived on the 9th of September, when I was at Norwich, and was printed and circulated very widely by brother Ryland before I knew it! On my return, calling at my daughter's at Newmarket, I heard of the disaster. This was on September 18th: I had left Norwich on the 14th. When the news reached that city (the day after I left it) though they had collected 200£ for me, they added 500£ more or thereabouts to it! At Cambridge I spent Lord's-day the 20th, and about 165£ was collected there towards the loss. The Bible Society voted 2000 reams of paper, to cover the loss in that article, (provided it be used for the printing of the Bible, which their rules require) be the loss whose it might. The Missionary Society voted 100 guineas; and the Editors of the Evangelical Magazine 50£. On October 4, I preached at Northampton, where about 170£ was collected. Fifty Pounds were collected by the church at Moulton, of which Mr. Berridge of Northampton is pastor. We have had a collection at Kettering of about 160£. Subscriptions are opened at London, Bristol, Birmingham, Leicester, Nottingham, Hull, Leeds, Bradford, Manchester, Liverpool, Edinburgh, Glasgow, &c. &c. I have received between 6 and 700£. The London subscription cannot be far from 1000£. Edinburgh, (including 200£. sent me from the Society in Scotland for propagating Christian Knowledge; the Society that supported Brainard) is 1000£. Of the fruits of Glasgow I have not heard. In Greenock, a Western seaport of Scotland, of about 30,000 inhabitants, I hear they collected for us in *all* their places of worship one Lord's-day. Leeds amounts to 300£ and Bradford to 100£. Bristol between 3 and 400£. Leicester 2 or 300£; of others I have not heard. If the loss were made up in "two and fifty days, and the hearts of enemies were dismayed, perceiving that the work is wrought of our God," I should not be surprised. *Neh. vi. 15, 16.*

In going about, I heard many enquiries such as these: "How was it that the property was not insured?" Mr. Lindeman, and Lord Teignmouth, suggested that it was unusual to insure against fire in India, and that the buildings of Europeans were so contrived, as to be hardly capable of burning without being set on fire. "Had they no fire engines?" "Would it not be desirable to send one always to be upon the premises?" "We have methods of securing valuables by a large iron chest, surrounded by walls at a distance from the chest. A building, in short, without any combustible matter, with an iron door. In this might be laid their matrices, manuscripts, and perhaps their types."

But I must close, and remain very affectionately yours,

A. FULLER.

Chittagong,

To brother Ward.

My dear Pastor,

Chittagong, April 6, 1819.

I am sorry that I was unable to write sooner. I have been confined to my room during the last fifteen days, which prevented my itinerating.

February 9th. I went to Cathalico, a village two miles from Chittagong inhabited by Hindoos and native Catholics. There I preached under a large tree. A *naave* Juya-gopal, desirous of hearing the Gospel, took me to his house; I remained there three days, expounding the Scriptures.

February 15th. Visited Mrs. S. whose family assembled to hear the word. Mrs. S. asked whether I believed in the cross. I answered that I believed that Christ died on a cross for our sins, but that it was ridiculous to believe in a piece of wood made by a carpenter.

February 16th. Visited a tank esteemed sacred among the natives on account of its healing qualities. It is resorted to by many Hindoos, who pour oil and ghee on it and wash their bodies. Miracles are said to be wrought by its waters.

February 18th. I was seized with a fever, and continued ill for twenty days. Mr. R. supplied my place, engaging daily morning and evening in family prayer. He is very useful, being well acquainted with the situation of the country. I lament that his employment does not permit him to accompany me in every instance to different villages.

March 9th. Mr. G. came and requested me to perform worship at his house. Captain C. and another gentleman were present.

March 10th. Brother Shanti-rama accompanied by his son visited me. You will remember that on a former occasion I searched for him in vain.

March 11th. Ten attended at worship at Mrs. D's. and appeared very serious.

March 23rd. During the last ten days, I have been fully employed at home in explaining the Gospel to the natives who came for instruction. Some days, thirty or forty attended, and enquired earnestly respecting the Gospel. Those who could read, received books.

March 24th. Many Hindoos and Musulmans understanding that brother Shanti-rama was a Christian, enquired his reasons for changing his religion. He said, "Formerly I was of no cast, but now I am of the true cast, and I will continue in that cast in which my soul will be saved."

On the 25th I accompanied brother Shanti-rama to his village, where he boldly confessed that he was a Christian. Some said, he was mad, others gave him food, which had been offered to the devas, but he rejected it, but said, I know that an idol is nothing in the world. The inhabitants of the village were surprized at my visit. When I opened the testament and preached Christ crucified, many flocked to hear, and said, "These are true words, we cannot reply to them; this religion will universally spread." The next morning many came again to hear the Gospel; and the whole day was occupied in conversing with them, so that I scarcely found time to eat. Shanti-rama's brother-in-law having collected about sixty of his friends and relations, carried me to his house, where I explained the Gospel. I should be glad to have a place of worship here; the people are hospitable, and eat freely with brother Shanti-rama. He has a piece of ground adjoining his house, on which we might have a little shed. I am sorry that I cannot visit it often, as it is eight miles from Chittagong. I should be glad to preach there every day. I shall be obliged to you for some pamphlets and scriptures in Bengalee, Persian, and English.

I remain, &c.

J. C. DE BRUYN.

X

HINDOOST'HAN.

Digah.

My dear brother Marshman,

I return you many thanks for your kind letter, the receipt of which I acknowledged some days since to sister M. whose kind note accompanied it.

I am sorry that I have no particular news to communicate. Through mercy we are all in the enjoyment of good health, and our wants are supplied, and we have a prospect this year, (should it please God to continue the support he has given us) of paying off some of our debt.

The old man Vrinda-vuna goes on very well. He is almost constantly engaged with the natives, and discovers a greater earnestness to serve them, and greater pleasure in doing so, than I have before witnessed in almost any of the native brethren. There is a custom in this part of the country of selling or giving water to travellers from small sheds erected for the purpose by the way side. There are several of them between this and Patna, and truly acceptable they appear to be, to the almost parched traveller.

The old man suggested an improvement to this custom, by requesting leave to give a few handfulls of grain to the hungry, as well as water to the thirsty. We have sunk a well in the compound of the native school, which adjoins the public road, for the use of the school and the purpose mentioned above; and the old man sits with his bible, his water pot, and gram, and seems always ready to direct the passenger to the well of water which "springeth up unto everlasting life." He is very fond of the parables; and has several of them almost by heart. He is not only a Christian brother, but a real friend; and had he had the advantages that many of the native brethren have had, he would shine much.

Yours affectionately, W. MOORE.

*Patna.**Journal of brother Thompson for April.*

April 1st. At a ghaut* near Alum-gunj I enjoyed a delightful season with a few Hindoos from Behar.

April 2d. Three of the Hindoos to whom I spoke yesterday, called on me early this morning, and in the afternoon repeated their visit, and after I had read portions of the New Testament to them, a brahmun thankfully took with him a copy of it in Hindee, with some hymns. To-day I had an attentive congregation at the same ghaut.

* *A ghaut is a landing place by the side of a river. They generally consist of steps for ascending from the water, and above, of brick seats built around a square area, for persons to rest, which make them places of much resort.*

April 3d. At the hospital to-day to a sepoj, a brahmun, who appeared very ill, I recommended the Redeemer, and after a good while I heard him say, "O Jesus Christ, my Saviour!" Though afflicted with a pain in his breast, yet I perceived his countenance beam with joy when I spoke to him of the salvation Christ has purchased for us with his blood.

April 7th. One of the men, a Musulman, who heard the word at the ghaut on the 2d instant, came to-day, and very thankfully received a copy of the Gospels in Persian; and Luke, Acts, and Romans in Bengalee. In the evening we had public worship.

April 9th. Preached to a large body of Hindoos at Kurnal-gunj this afternoon.

April 11th. (Lord's-day.) Met together at the Lord's table. Mr. B. was present, and wept very much. In the afternoon preached to the servants: and then went out to the heathen. In the evening discoursed from the story of the Phillippian jailer.

April 12th. At the house of a potter, and at the Gosace's temple in Alum-gunj, I conversed with a few.

April 13th. Mr. B. visited me thrice yesterday and had much conversation with me about his burden, the Saviour's grace, and his own weakness. Took a walk to Nurmooya to declare the glad tidings of salvation. Met Lokraj-bhut, who after a little conversation welcomed me into his house and offered me a chair; I gladly went in, and in a very short time a pleasing number of Hindoos, principally brahmuns, joined us. How was I filled with joy and hope while I made known the everlasting Gospel to these.

April 14th. I went out to Komura to-day; and in my way thither conversed with a few. At Komura had a great number of hearers. In the evening had a comfortable season in worship. Mr. B. went away weeping. The language of his heart now is, "What shall I do to be saved?"

April 15th. Met with a kayust'ha at the river side to-day, who heard with attention, as did some others, and at last very thankfully accepted of Matthew in Hindee. I afterwards conversed with two pilgrims on their way to Jagunnat'ha, also with a Gosace, and some Musulmans.

April 16th. I went to see our friends at Digah to-day: good old Vrinda-vana is fully and happily employed. I found several Hindoos with him; and on e reading the Hindee Testament, which he proposed to take with him. In the afternoon took leave, and called on Mr. B. at the hospital, who wept on my leaving him. I also saw the sepoj mentioned before: he continued to manifest great joy at hearing of the dear Redeemer. A gentleman sent me four New Testaments to-day in Portuguese for gratuitous distribution, with a very kind letter.

April 18th. (Lord's-day.) In the afternoon went to the Bit'hri, and conversed with some Hindoos in my way thither, and gave them a tract. At the Bit'hri is the magnificent house of the raja Mitra-Jit-singha, to which is attached a flower garden, open to all classes of people. Into this garden I ventured for the first time, and meeting with great numbers of pundits, brahmuns, kayust'has, and other Hindoos, I made an effort to impart the knowledge of the way of salvation to them. In a few minutes very many surrounded me, and peaceably listened to the Gospel of our Lord and Saviour Jesus Christ, one of whom begged the only copy of Mat-

threw I had with me : which I most gladly gave him. Others being desirous of New Testaments came home with me, and after a long conversation, one of the raja's chief servants took the Gospels in Persian, a kayut'ha did the same, and a brahmun the New Testament in Hindce. The men who came home with me were about seven in number. After a while, the chief servant asked me, how he a sinner was to be saved under the Gospel dispensation. I replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." He asked again, "What am I to believe of the Lord Jesus Christ?" I said, "Believe in his God-head, his incarnation, his death for our sins, and his power to save." He then said, "I believe in all this; but what is to become of me should I after thus believing in Christ for salvation, do wickedness." To this I immediately replied, "That cannot be, for if you have true *faith*, it must be given you of God, and when you possess this gift, it will *purify* your heart from the love of sin; for God's work is a perfect work, and when he designs to take you to dwell with him in heaven, he will fit you for such a holy place. Pray then for this faith." In the evening we had public worship.

April 20th. While I was out yesterday, I understood that the Hindoo mentioned on the 18th instant, as belonging to the raja's house, called to see me: he came again this morning with a friend of his, and brought with him the Gospels in Persian which he had of me last Lord's-day: out of this blessed book he read with much freedom, the 1st and 2nd chapters of Matthew, and intreated an explanation of them. This led to a long discourse. Two other Hindoos called, one of them obtained Matthew in Hindce of me some days back. In the evening met with a few Bengalees and Hindoos. One of the Bengalees heard with peculiar attention.

April 21st. Yogi-raj, the Hindoo who resides in the raja's house, called this morning with two of his friends, one of whom brought the New Testament he received last Lord's-day; and while I read the 3d chapter of Matthew and discoursed upon it, he looked at his own book. I also read the 11th of John's Gospel, and from the 11th to the 19th verse of the 20th chapter of Revelations, all by the desire of Yogi-raj. These men departed apparently much affected; but particularly Yogi-raj: they took their books with them, promising to read and consider their divine contents. Spoke this afternoon to a large body of Hindoos and Musulmans at Kurnal-gunj: two of the latter wished much to make God the author of all the sin in the world.

April 22d. A brahmun from the district of Tirhoot, who heard me yesterday, called this morning and took with him the New Testament in Hindce, and a tract. In the afternoon conversed with several people at Alum-gunj; after which I visited Babooa-gunj, and near the Custom-House addressed a large body of attentive Hindoos, among whom were the brahmun from Tirhoot, and one of the Hindoos who heard the word last Friday at Digah.

April 23d. Three brahmuns from Tirhoot visited me this morning: I gave to each a New Testament in Hindce, a tract and two hymns, which they very thankfully accepted. They told me it was their intention to go to Kashee in a few days, whither they mean to carry their books. No sooner did the above Hindoos leave me, than the good old enquirer Yogi-raj, came in with two of his friends and the Gospels in Persian. We read and talked for some time.

April 24th. The brahmuns who came yesterday were also with me to-day : each had his book, and repeated every word after me, while I read from the 18th verse of the 1st chapter of Matthew to the conclusion of the 2d chapter. This occasioned much profitable conversation. In the afternoon visited Toolsee-Mundi, a small village about two miles south-east of Alum-gunj, and spoke to several Hindoos.

April 25th. (Lord's-day.) A good congregation of Europeans, &c. this morning. After worship met with some attentive people, not far from my gate, and continued a long time in conversation with them.

April 26th. I had much conversation respecting divine things with a number of Hindoos at the ghaut this afternoon.

April 28th. Called to-day at the hospital, expecting to find the sipahee mentioned before : but he had left it some days ago, though not without recommending the Redeemer's salvation to several of his fellow sipahees. To these therefore and to some strangers I read and discoursed. A Mah-ratta attended this evening, who is a writer in the Court of Appeal, and was a long time with Mr. H. whose lady taught him the English language ; put the bible into his hands, and several English tracts printed at Serampore ; the lives of Futika, &c. among others.

April 29th. To-day was at the raja Mitra-jit's ; at the ghaut, and at Alum-gunj, and spoke at each of these places ; at the latter, a man very gladly took a copy of Matthew in Hindee and a tract. I learnt from this person that a brahmun named Jushudanunda, having obtained a copy of the New Testament in Hindee of me about two months ago, took it to his village, and recommended it in such terms as to induce many natives to copy passages from it.

April 30th. About noon a brahmun from the raja's house called on me with his Hindee New Testament ; we spent much time very agreeably, and I trust profitably. Shortly after, Lokraj-bhutta came in with a brahmun, from a neighbouring village, and the Hindoo who took Matthew yesterday. The brahmun begged the New Testament in Hindee. In the afternoon I went to Kurnal-gunj, and spoke to many, and at other places also I addressed a few individuals. While out to-day, I met with some Hindoos who have New Testaments in their possession ; who gave me a pleasing proof of their careful perusal of them.

My moonshee a few days ago returned from visiting his aged mother, to whom he endeavoured to make known the plan of salvation : but, in this effort he was resolutely opposed by a number of brahmuns (visitors) and by his father. However though they *opposed* him, they did not *discourage* him, for he embraced every opportunity of talking to his sick mother of the great love of Jesus Christ in dying for sinners ; and she also seemed pleased to hear of such strange and wonderful things. She moreover begged him to pray to Jesus for her salvation.

Agra.

My dear Mr. Ward,

Agra, April 26, 1819.

Brother and sister M'Intosh and family arrived here on the 21st instant. Thanks be to the Father of mercies, they are

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all pretty well in bodily health, though much fatigued by their long and tedious journey, having been four months from Serampore. They seemed happy to find themselves at their journey's end, and we were very happy to receive them. We had been looking out for them every morning of late, with the greatest anxiety. My heart rejoiced much upon the occasion, and now, I hope and pray the Lord of the harvest to prepare our hearts to enter heartily and mutually into his service.

Brother Chamberlain is come to Agra: he crossed over from Futtch-gur; being so near, he could not deny himself the pleasure of calling to see his old friends. I felt much refreshed by his company.

I shall be glad to know whether I shall remit to Serampore the remainder of the cash belonging to the brethren, which is in the hands of a native banker. I think the school, by care and attention, will pay all our expenses: however, at any rate, I have not been easy at the idea of spending your money.

Inclosed is money collected at Agra on account of the Benevolent Institution.

I am, &c.

H. PEACOCK.

THE MAHRATTA COUNTRY.

No letter from hence.

ORISSA MISSION.

Balusore.

Brother Peter is returned to his station.

COLUMBO MISSION.

No news from hence.

BURMAN MISSION.

Rangoon.

Very dear brother Ward,

Rangoon, March 8, 1813.

I am exceedingly happy to think the time is drawing near when we shall have a press here, which will enable us to carry on the printing of the bible in the Burman language. I long to

see the time when the whole will be completed. If the Lord only enable me to see this one thing accomplished, I shall esteem myself richly recompensed; but I am also in hopes the Lord will shew me still greater things, viz. converted Burnans, and churches of Christ established in this land.

The vessel which conveys these lines round, is to bring the press, &c. and for which purpose I have enclosed an order in my father's letter, for the shipping of them. I don't expect the vessel back under four months, so that you will be able to get every thing ready in time. You must send two men round, viz. a compositor and pressman; dried skins for balls, paper, &c. &c. with every article I mentioned in my last. Also the enclosed letters will be required to be cut. I send my servant Lall round, at the Viceroy's request, to take charge of the things on board.

You will receive by Lall an Armenian bible, which I must beg of you to get bound well and neat, and send it round with the rest of the things. It belongs to Mr. Babasheen, whose services richly deserve this little favour, and much more. Yours affectionately, F. CAREY.

Very dear Father,

Rangoon, March 10, 1813.

The vessel which conveys these few lines, will, I hope, on her return, bring round the press, types, &c. I inclose an order from the Viceroy to Captain Francisco, commander of the ship *Shoedoung*, to receive on board twenty chests, and three people on my account, free of freight and expense. The Viceroy is very anxious to see the press. He is also extremely fond of gardening, and has several times requested of me to send to Bengal for plants on his account. He has given an order to ship twenty chests, it matters not how small or how large they be. In return I have promised to procure for him as many plants as I could from Bengal; and out of the above twenty chests, five are to be plants; two for me, and three for the Viceroy. The Viceroy has given me free access to his garden, which he has laid out in a very pretty manner. Trees and plants are brought to him from every part of the country. Many of them I find to be new, and hope soon to be able to send you a rich supply of new plants.

I now proceed to give you what information I have obtained respecting the languages spoken in the Burman dominions, and my opinion respecting the languages into which the translations ought to be begun.

The Kassay language is the same with that spoken at *Muni-poora*, which is the capital of that country. Their books are written in a dialect of the Bengalee language. The language spoken is evidently of Bengal origin, but can scarcely be understood. Perhaps it resembles the Assam language.

There are a great number of Kassay brahmuns now at Rangoon, from whom I have gathered the above information. In case it is thought advisable to have a translation in the Kassay language, I am of opinion it should be commenced in Bengalee.

Of the language of the Korians or Mountaineers, there are many dialects, but they have no character.

The greater part of the Arakaneers will be able to understand the Burman translation.

The Peguers no more exist as a nation; they are nearly become extinct, or are incorporated with the Burmans. This is the case with all those who

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live between Martaban and Ava. The Burman translation will answer for all these. However the Peguers are very numerous towards the east, from Martaban down as far as the island of Junk-Ceylon. All these still remain a distinct people, and do not understand a word of Burman. The Pegue language is quite distinct from the Burman, and I think a translation ought to be set on foot, but shall leave it to the decision of the brethren.

The language which ought, (next to the Burman), to claim our attention, is the Siamese. This nation and language are both distinct, and the country more extensive than the Burman dominions. Abundant helps may be procured at Rangoon towards carrying on a translation. It is my opinion, therefore, that a translation in this language ought to be begun without delay.

According to the advice of the brethren, I have been looking out for pundits in the two last mentioned languages, but have not yet succeeded in procuring them; however, I believe I shall be able to procure them by the time I shall be prepared for them, which I expect will not be long.

By this conveyance I send round the remainder of my grammar. The list of Burman verbals, and a preface which I must get you to polish; reject what you think improper, and make any addition you think is wanting. In the weights and measures you will find a blank wherein you will insert the name of the large red seed, used for weights by the Burmans.

March 16th. Since I wrote the above, I find it is not quite certain whether the large ship will return direct here. In case she does not, the Viceroy has ordered the press, types, plants, men, &c. to be brought round with the ambassador, who has received orders respecting them. And the order, which is upon a palm leaf, and too large to be inclosed in this letter, I have committed to the charge of Lall. One of the men who is going round, is the bearer of a letter from me to you. He will like much to be shewn the curiosities of Bengal; such as the foundery, the mint, all gardens of any consequence, &c. &c. Any assistance you can render them in this way, or in procuring the articles mentioned, will be taken well of by the Viceroy, who is extremely obliging to me, and well inclined towards the mission. He has promised to do every thing for us that lies in his power, and I believe him to be sincere, for the other day he said in public, that in case war was to take place between the two nations, he would protect us, because he was well assured of our good intentions.

I have recommenced the translations, which I intend to push on with all my might. I shall begin John in a few days. Pray that I may have strength and ability for this arduous undertaking. You have gone before me, and therefore are well acquainted with the difficulties which lie in my way.

You will receive a few seeds by Lall, which I believe are principally new. Among them also are a few seeds of the fruit I sent before, and which you said produced a substance resembling Indian rubber.

Now, dear father, I must conclude for the present. A vessel just arrived from Java will sail for Bengal in the course of a month, by which

you will hear from me again. In the mean time remember me and wife kindly to dear mother. Through the mercy of the Lord, my little William is restored to health, and in short, we are all well. Believe me ever to remain,

Your ever affectionate Son, F. CAREY.

P. S. Should you meet with any good and enlarged work upon Chemistry I must beg of you to procure it for me and send it round.

In my opinion a Palee translation of the scriptures should be begun.

My dear Mr. Ward,

Rangoon, March 20, 1813.

Relative to preaching of any kind here, I am truly sorry to say that we have none, nor are we enabled from any circumstances to hope that we shall have that pleasure soon; if we thought that by any endeavours of ours we could have English preaching to any advantage, we should avail ourselves of every opportunity to do all in our power, but besides the circumstance of there being only two or three Europeans here, those who are here, are loth to attend; on this head I have felt particularly concerned, and nothing has been equal cause of regret to me ever since my arrival here; there being no alternative in a case of this kind, we can only wait with patience until a door is opened to us, but I am not without hope that by the time I have a knowledge of the Burman language I shall have doors opened to preach to the natives the unsearchable riches of Christ.

One circumstance besides affords me matter for concern; there is no such thing as keeping a school here. I go on pleasantly in my study of the Burman, and from assistance received immediately from bro. Carey, am enabled to make some proficiency; but my teacher is irregular in his attendance; I do not lose much from this circumstance, as brother Carey is always at hand, and disposed to help me.

We have realized 19 tickals for two Bibles, two Portuguese Testaments, and one English Testament, sold on account of the British and Foreign Bible Society, and have given a bible gratis to one who seemed awakened to a sense of his lost and sinful state; in all such cases we write the name of the person in the book; mentioning it as a gift from the British and Foreign Bible Society. You may send us from the Society six Spanish and six Italian bibles.

And now, my dear Mr. Ward, wishing you the enjoyment of every temporal and spiritual good.

I remain, &c. N. KERR.

Dear Brethren,

Rangoon, April 6, 1813.

Yesterday we had the pleasure to hear of the safe arrival in Bengal of Mr. Timmer and his family: we hope that they continue to enjoy good health. One of the governors here sends his son every day to us for instruction in English, and urges as a reason the boy's own solicitude to learn, of which the boy himself has since furnished proofs; and we have reason to suppose that he will be imitated in this respect by other governors, as one or two have hinted to us about sending their children also for instruction. If they do, we shall be glad, because it will afford us desirable opportunities for instilling into their minds evangelical sentiments, and for teaching them the way of salva-

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tion; besides we shall ourselves profit much by their conversation and by being among them, not to mention other advantages which the circumstance seems likely to produce; it is however an unprecedented one, but desirable on the above accounts, though the pecuniary compensation may be little or nothing.

Brother Carey has begun the translation of St. John's Gospel.

Yours affectionately,

F. CAREY;
N. KERR.

ISLE OF FRANCE.

Dear brother Marshman,

Port Louis, March 11, 1813.

Probably it will surprise you to learn that I have departed from this place for America. Such an event was as little expected by me perhaps as by any one when I left Calcutta, but the ways of Providence are mysterious and past finding out. An opportunity of a cheap, and probably quick passage to America offers, and we are all of opinion that it may to a considerable extent subserve the missionary cause for me to visit our Baptist brethren in that country. I have indeed some private reasons for wishing to make such a visit; but they are such that I could not think it my duty to be influenced by, or to encounter the expense and loss of time which will unavoidably be incurred, were there not an important missionary object to be obtained. I shall hope to kindle the zeal, or, if it be already kindled, to increase its ardour, of our brethren in the United States, bring about the formation of a Baptist Missionary Society, having the heathen for its object, and contribute something to their interest at home, while benevolent efforts are produced, and a benign influence extended to foreign parts. For it is a settled opinion with me, that, whatever may be the success or disappointment of *truly missionary* exertions, the good resulting to those who make them, will always be a sufficient compensation: *He that will lose his life for Christ's sake, shall save it.*

Being already about one third of the way from India to the United States, I hope to be able to pass to that country; effect the objects in view there, and rejoin brother Judson, in a year and a half, possibly in less time; at farthest, within the compass of two years, if it pleases God to make my way prosperous. Our views of different missionary fields at present are such, that on my return I shall expect to find brother Judson at Penang. I shall take with me a Malay grammar and dictionary, that, if possible, the time may not be wholly lost to my future labours. I hope also to gain a more established and complete restoration to health. But if calculations deceive me, and, on returning I should find brother Judson at Rangoon, instead of Penang, I shall not be greatly disappointed, if only his situation shall be such that I can rejoin him in the mission; this last consideration I cannot think of relinquishing.

From what we learn by Mr. King, mate of the brig in which I take passage, and who left Salem the latter part of August, the war will pro-

bably either cease, (which God grant may be the case) or, if continued, will drag on rather sluggishly; so that the internal resources of the country may not, it should seem, be materially affected. I hope especially that the missionary spirit will not receive a check, and it is consoling to reflect, that God can, and often does, over-rule most disastrous events for the advancement of his own cause. *Surely the wrath of man shall praise him; the remainder, he will restrain.* Happy for us, that there is a Being of infinite wisdom, goodness, and powers, and who *worketh all things after the counsel of his own will.*

I cannot prevail on myself to close without returning many thanks for your kind attentions while I was in Bengal, and requesting to be most affectionately remembered to all the mission family.

Yours, &c. LUTHER RICE.

JAVA MISSION.

We have no news respecting brother Robinson's arrival.

BOMBAY MISSION.

Very dear brother Ward,

Surat, April 12, 1813.

Immediately on my arrival at Bombay, I took a small house for a month consisting of one room, and placed my wife and child there. The next day, I met a young man, Mr. D. who came here from Madras. He shewed me a letter from brother Marshman to him, while he was in Calcutta. He says he is acquainted with you and Dr. Carey. He brought me to a person of the name of Ackling, who is employed here, and who was a member of Dr. Rippon's church. Brother A. shewed me a letter of recommendation from his pastor, Dr. Rippon, to Dr. Carey, particularly mentioning that he and Mrs. A. were in full communion with them when they left the church for the East Indies. Brother A. afterwards took me to another friend, Mr. Hart, in the methodist connection. He is a young man, and was sent here in the Engineer department. They received me as a christian brother, and having sung a hymn we offered our prayers to our heavenly Father. While I continued at Bombay, we met for worship every Thursday and Sunday at Mr. Hart's. Some advised me to go on slowly in the work of God; I began however to talk with the people, and to distribute tracts publicly; and though they could not understand me easily, they heard me with much attention. In a short time they began to come to my house, whether I was at home or abroad. When I went out to preach, and the people came to our house for books, Mrs. Carapiet distributed them. Soon after, I learnt from a friend that the pamphlets and books which I had distributed had been shewn at the police office, and that they were in a course of translation by order of

Government. When I heard this, and reflected that I had no friend whom I might consult, I was greatly dejected, fearing I should be called to account; I therefore thought it expedient to remove from thence as quick as possible. I imagined at first that I might remain unnoticed in some of the surrounding villages; but this country is not like Bengal, where one can remain concealed. I resolved at length to go to Surat, and there to wait in patience the Lord's time. I left Bombay on the 23d of January, and arrived at Surat on the 2d of February. This was the principal occasion of my leaving Bombay. Another consideration was the expense of living at Bombay, of which I had no idea before.

I have not yet begun to preach in public at Surat; I converse occasionally with the people respecting the Gospel. I often think of going into the villages and preaching the Gospel, as I used to do in Bengal, but I am apprehensive of being ordered to Bombay should any thing arise. A large body of piudaries (some say forty thousand) have lately visited this part of the country; they robbed two Europeans, and have plundered and destroyed many villages, the wretched inhabitants flying for protection to Surat.

I have sent you my journal for the time I was in Bombay; through haste I have omitted some things. I have no Persian Testaments left; I distributed all I had at Bombay and on my journey. They will be more useful here than any other books. The Mahratta is not universally understood here, I have therefore reserved only four copies, which I am desirous of presenting to the raja at Poona. I hope the Lord will bless our endeavours. Pray send me some Persian Testaments; they will be of great use at Surat, at Hydrabad, &c. The Mahratta is most current at Poona, and at Nag-poor, and in their vicinity.

If you send me any Hindoost'hancee Testaments, let them be of the neat edition which was in the press when I was with you. Brother Krishna would be of great assistance here.

Mrs. C. was very poorly, but, thank God, she is better now. She unites with me in kind respects to the whole family.

I am, &c.

C. C. ARATOON.

CIRCULAR LETTERS.

May, 1813.

BENGAL MISSION,

Dinagepore and Sadamuhul.

No news from hence.

Goamatty.

Brother D'Cruz has been employed daily in itinerating to short distances. The following are extracts from his journal :

May 5th. At the banks of the river spoke to more than fifty ; a gosace acknowledged that the religion of Christ was true.

May 8th. Having preached to some passengers at the river side, I crossed over, and in two villages conversed with the inhabitants.

May 12th. Spoke to a body of pilgrims who were going down the river to bathe at the bathing festival.

May 15th. At English-bazar school examined the boys ; three strangers were present. After a while, they said that salvation could be obtained through *Jugunnat'ha*. I related the abominable debaucheries of Krishna, to which one of them replied, Why then do the English collect money from the idolatrous pilgrims ? do not they support *Jugunnat'ha* ?

On the 18th of May, brother Ram-prisada returned from Patna. He kept no account of his journey. He was absent three months, and says he visited *Poorniya*, *Bhagul-poor*a, Patna, and all the intermediate villages. He has distributed all the pamphlets and scriptures he carried with him.

Cutwa.

Very dear Father,

Cutwa, May 16, 1813.

Since I had the pleasure of writing last to you, I have had several visits from an assistant of Mr. R's. of whom I have some hopes and also of his wife. I rejoice to hear that Mr. R. has of late expressed some concern for his soul. I intend to pay him a visit as soon as I can ; if the Lord were to convert him I should have a large field opened in the indigo factories, by which the word might be preached to hun-

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[May,

dreds of the mountaineers, who never have an opportunity of hearing the Gospel. I have sent another brother to Beerbhoom, and expect several to come with him to be baptized, if they can leave their business, which is a hard thing, as they are very poor people. Our schools are coming on pretty well, but I find a great stir amongst them about introducing the scriptures amongst them.

Your affectionate son, W. CAREY, jun.

Very dear Father,

Cutwa, May 30, 1813.

My congregations at Dewan-gunj twice a week are still very large and attentive. I have great hopes that the Lord will soon work with power in that place; I have been trying for some time to get a place of worship near the market, which would be crowded I am certain, and perhaps be the means of turning many from darkness to the light of the Gospel. I should rejoice to have the same at Cutwa.

You will rejoice with us to hear that I have baptized two persons today, one is the daughter of our brother Narayuna, aged twelve or thirteen years. The other is one of Kangalee's brothers. Thus the Lord is adding to us by degrees. I soon expect seven or eight more to join us. My prospects are enlarging on every hand.

Your affectionate son, W. CAREY, jun.

Kangalee's labours in April.

Kangalee has visited Dewan-gunj six times during the month, and has been heard with great attention. There seems an increasing desire there to listen to the Gospel. He has also visited Kacha-vudura, where the school contains twenty-two children, and also Paka-haut, where twenty-three children have been received into the school. He has also conversed with many at Shree-muti-poor, and at several other places. Two or three days were spent at home in explaining the Gospel to enquirers.

Jessore.

At the close of this month, brother Thomas left us for Jessore, where we have sent him to reside for a month or two, and try the effects of his labours in those parts, under the divine blessing.

Serampore and Calcutta.

On the first Lord's-day in this month were baptized at Serampore by brother Carey, Rajeshwuree, the mother of brother Kanace, Madhur, the wife of brother Kanta, Ram-munee, a Hindoo widow, Muha-maya, another widow, and Nimace, a Hindoo of the writer cast from Vasavariya.

On the 29th instant, were baptized at Calcutta, John Warrell, of the 24th regiment, Charlotte Cordoza, Elizabeth White, and Mrs. Ferrao.

Letters from Tara-chund to brother Ward.

Reverend Sir,

Vasa-variya, May 11, 1813.

Last night some body set fire to my house. I thank God that he kept our school from danger. I and Huree-dasa came near the house and prayed for our enemies; but if they are not put in fear, nothing can be done here. I therefore desire you will be so kind as to write a few lines to the Judge of Hoogly for us. I think I cannot be safe without a brick-house; but I hope you will be pleased to write me what you think will be best. Many people of this village are against me, but I desire you will pray for me.

I am, &c.

Reverend Sir,

Vasa-variya, May 25, 1813.

On receiving the purwanah of the Judge, the t'hanadar is trying to apprehend the man who burnt the house, through which I think my enemies are afraid; it is enough for the present. Reverend Sir, you may rest assured about me, as my hope is in God alone. I think it is better to give my life to my enemies, than to gratify revenge. Your constant prayers for me are highly desirable.

Many men and women are desirous to hear the word of our Lord Jesus; therefore it is necessary for me to build the house as soon as I can,

I am, &c.

To brother Ward.

My dear Pastor,

Calcutta, May 14, 1813.

I have nothing remarkable to communicate but the pleasing increase of the blessed Gospel in the Fort: there were one hundred and five of the 24th regiment at the chapel on Sabbath morning last, exclusive of a goodly number of well disposed European women of the same regiment. The Artillery are arrived in Fort-William, and begin to attend. I hope the Gospel will have its course amongst the latter, for they are in a most deplorable state. There is a European's son among them, who I hope promises well, and I trust may become useful at a future day.

Sister M. introduced a new enquirer to Mr. Carey last week. She is a native woman, and seems both to feel and understand the doctrines of salvation.

Yours very affectionately,

O. LEONARD.

Chittagong.

No news from this station.

*Silhet.**

Our brother Krishna-pal some time back formed a resolution to carry the Gospel to the eastern borders of Bengal, where its light had ne-

* *The Hindoos call this place Shrēē-hutta, i. e. the beautiful place,*

(May,

ver yet spread. The brethren encouraged this desire, and, as already noticed, taking a brother with him, he departed, leaving his family in the deepest affliction under a domestic calamity. He declared, however, that he would not be deterred from his work, but would leave his family in the hands of God, and proceed on his Father's business. The following is his first letter, dated Silhet, 26th Chitra (7th April): "I remained ten days at Dacca, preached to many, and distributed about thirty books, and on the 20th arrived at Silhet. Mr. ----- and Mr. ----- treated me with the greatest kindness, and to many I gave books and made known the word. I am now going to Pandooa, where there are no distinctions of cast."

Another from Krishna, dated May 8, 1813.

"Writes, Krishna-pala. You will understand my prayer:

"The favour of God is fallen on this country: seven persons have been baptized; their names, Prubhoo-singha, Gouree-singha, Rutuna-singha, Kumula-singha; these four are sipahees; another is a native of Assam, his name is Vaneer-rama; and two others are Khasees, the name of one Dewan-khasee, and of the other Quana-khasee. All these persons have

received the mercy of God; and others are hearing and receiving the word. The gentlemen here are preparing for me a dwelling-house, twenty cubits long and ten cubits wide, and for those who come for instruction a house sixteen cubits long and eight wide.

"I have heard that my house is burnt down at Calcutta. I was a little grieved; but, the Lord gave; the Lord hath taken away.

"Pray send a proper brother here, who shall be able to instruct all these persons. After this I will come and take my family to this place.

"Consider of this, and write. I have thus informed you."

To brother Carey.

My dear Sir,

May 11, 1813.

I have the pleasure to transmit you the inclosed from Krishna, from which you will perceive that he has made a tolerably good beginning in his present undertaking. I was present at the ceremony of baptism; many persons, particularly Khasees, were assembled to witness so novel a spectacle, and since only novelty seemed to bring them together, I was surprized to observe the decorum with which they conducted themselves during the ceremony. There were no attempts at ridicule; on the contrary, the impressive manner with which Krishna performed the service, appeared to me to have a sensible effect on the multitude, inasmuch as it seemed to compose their minds to the solemnity of the occasion. The sipahee who accompanied Krishna to Pandooa was a Hindoo of high cast, a raj-poot, yet he was the first converted, and chiefly through his persuasion, his brother and two other sipahees, shortly after, embraced the same faith.

While I am upon this topic, it may be as well to inform you, that we have a set of people amounting in number to about one hundred, (natives of this district,) who designate themselves Christians. I understand that many years ago they were *merely* baptized by some Portuguese priest, who afterwards left them entirely to their own ways, and never bestowed a thought about them. As, therefore, they have not

experienced the benefit of instruction, or rather have been left entirely destitute of all instruction, they are unacquainted with the principles of the religion which they profess, and if the accounts received regarding them be true, they are a disgrace to Christianity. They are reported to be a drunken, vicious set, and are considered quite a nuisance by their own neighbourhood. These people reside at Bangee which is two or three days journey from Silhet. They gain their livelihood by agriculture. It is probable they may be reclaimed, and as they are living apart from the rest of the community, their reformation would be the more particularly marked and approved by their neighbours.

I will now speak a word or two more about Pandooa, which Krishna is determined to make his head quarters. It is the most beautiful spot I have beheld since I left England. It faces the Kureem mountains, which are about two miles distant. There is a rivulet (in which the converts were immersed) that runs close by it, and continues its course for miles between the mountains. The water is so uncommonly clear as to admit of your discerning the fishes swimming along the bottom to the depth of nearly twenty feet. The Kureem mountains are inhabited by a race of people generally denominated Khasees. They appear to be of a cross breed. I suspect originally derived from the Tartar and Chinese stock. Many bear a strong resemblance to the Chinese. Some have flat noses and thick lips, like the African. Those that reside on the highest parts of the mountain are very fair and handsome, altogether approaching the European in appearance. Such as reside towards the foot of the mountains, very much resemble the Bengalee both in body and mind. They are in every respect inferior to the rest. Pandooa is the grand mart for the sale of their commodities. They trade chiefly in silks, iron, wax, honey, and ivory. Their not having any written language, subjects them to great inconvenience and impositions: this defect, however, obliges them to exert their memories on most occasions, and thus they improve that faculty to a considerable degree beyond what we generally find it in other people. They employ Bengalees to keep their accounts, and who of course can cheat them with perfect safety. At length, not being able to tolerate their fraud any longer, they lately carried several of them up to their mountains, where they were threatened with starvation until they refunded the sums which they had embezzled. The Bengalees employed by the Khasees are called Terrovars, or Dalals, which answers to the English term agent. From their constant communication with the Khasees they must naturally be well acquainted with their language, manners, customs, &c. The real Khasees possess two great characteristic virtues, viz. truth and honesty. They spurn the little meannesses practised by the Bengalees, whom they despise. They are however very revengeful, and seldom forget injuries. Superstition is carried to a great extent among them, nothing of any consequence being undertaken without previously examining the inside of eggs and the entrails of animals. In a word they are, generally speaking, men of intrinsic worth, and only misguided by superstition.

The Raj-Gouroo, in the service of the Muni-pooro raja, paid me a visit a short time ago on his return from Kashee (Benares) whither he had repaired to perform his pilgrimage. He spoke very high Bengalee,

(May,

and began the conversation by accosting me in Sungskrita. He had a very sensible Bengalee with him, who, in cases of need, served as interpreter. This person would exactly answer your purpose, for he is not only versed in the Muni-poor language, which has a written character, but appears to be a very intelligent man, who could afford a variety of useful information. In his occasional Muni-poorian conversation with the Raj-Gooroo there were some words, very high Bengalee, which I thought I understood, and from this I suspect that the language contains a mixture of Sungskrita, and that you would, with the assistance of an intelligent native, master it very rapidly. But I am afraid you would not be able to get the Bengalee above mentioned: and I have at present doubts of the practicability of procuring a sensible Muni-poorian, such as would be required for the attainment of your object. I will, however, enquire, and acquaint you with the result.

Neither the Muni-poorians nor the Khasees are to be accounted a numerous people, and the latter are the only people bordering on Silhet who are worthy of notice. The southern parts of the frontier of the district are inhabited by a race of cannibals; denominated Koonkees. The Garrow are a continuation of the Kureem mountains. The people of the former I am given to understand speak nearly the same language with the latter, but they are not so civilized. They are principally under the controul of the Soosung raja, whose territory is situated on the confines of this district.

A place of residence, and a school-house, have been constructed at Pandooa for Krishna, close to the fort, for the better purpose of protection.

Another to brother Carey.

My dear Sir,

May 11, 1813.

Much may be expected from the schools that you have in contemplation: one school at Silhet, and one at Pandooa, I think, may do at present.

Respecting the mountaineers, the Garrows are a wild uncivilized set of people; they inhabit the mountains to the north-west of this district; they are not very numerous; they lie out of this district, and border upon the Mumin-sing district.

The Kureem mountains run along the borders of this district, from west to east. In the east, they are divided by the Kakhur mountains; neither the Kureem, or Kakhur mountaineers have any written characters; and of course can neither read nor write.

Muni-poor lies about south-east of Khas-poor, (Cospour) the capital of the Kakhur, and is about one hundred miles distant from it. You will find Khas-poor in the map. The Muni-poor nation are a civilized, good, quiet, intelligent, and friendly set of people; they both write and read; they keep the records of their nation in writing, which by their accounts are very ancient. Their country borders upon China: it is fifteen days journey through their own country to the borders of China. The Muni-poor people go once a year in large parties, to trade with the eastern provinces of China. They say, they are ten weeks in going and coming back to Muni-poor.

HINDOOST'HAN.

Digah.

No news from this station.

*Patna.**Journal of brother Thompson for May.*

May 1st. Visited the Gosace at the Hindoo temple in Alum-gunj, where I conversed with three pilgrims on their way to Jugunnat'ha. The pilgrims seemed to hear with great earnestness.

May 2d. (Lord's-day.) Public worship in the morning was well attended. Two of the pilgrims came to my house this morning. In the afternoon several strangers attended the Hindoost'hanece worship. Sudashiva-Lala begged for the New Testament in Hindee, which I gave him with much joy, and added a tract and two hymns.

May 3rd. Conversed with a few attentive Hindoos at the ghaut this afternoon.

May 5th. The two pilgrims who have been with me since last Lord's-day, took leave this morning, promising to return shortly.

May 7th. Mohun-Lala, the kayst'ha mentioned on the 29th April last, has been with me almost daily ever since. He says, four of his Hindoo friends are in the habit of reading the word of God with him.

May 8th. Lokraj-bhutta and Mohun-Lala, visited me again this day, the latter brought a kayst'ha from Behar, who took with him the Gospels in Persian. In the afternoon I visited a temple dedicated to Muhadeva by the raja of Takaree (Mitra-jit-singha) and to the eastward of whose residence this building is situated. Being permitted to stand within sight of the idol, I embraced the opportunity of declaring to its infatuated worshippers the knowledge of the only true God and his son Jesus Christ our Saviour. None offered to molest me, and I continued a long time declaring to the brahmuns the excellence of the Gospel of our Lord.

May 12th. A Hindoo banker from Maroo-gunj visited me to-day; and took with him the New Testament in Hindee, a tract, and two hymns.

May 13th. Lokraj-bhutta came to-day with two brahmuns, who had heard the words of this salvation from him.

May 14th. Mohun-Lala called to-day with a kaystha, who took with him the New Testament in Hindee, a tract, and two hymns. I conversed with a few at the ghaut this afternoon.

May 15th. Visited the Gosace at the temple near Komura. A vast number of his friends were seated on a floor opposite to the idols: among whom I also obtained a seat. The Gosace gave me a cordial reception notwithstanding the multitude of idolaters; and while I spoke to them of the truth as it is in Jesus and of their errors and wicked ways, he did not offer to interrupt me. I continued a long time in conversation, and felt

some degree of encouragement, in making known to them the way of life.

May 16th. (Lord's-day.) Public worship was well attended this morning. In the afternoon Suda-shiva-Lala brought his brother to hear the word: the brahmun who promised to call to-day, also attended.

May 17th. Two Hindoos attended our family worship this morning, and one of them, a banker, had some conversation with me, after which he begged a New Testament in Hindee. In the afternoon I spoke of divine things to a few viragees, brahmuns, and others at Alum-gunj.

May 18th. Three Hindoos called on me to-day for religious conversation. I also visited several lanes and streets of Alum-gunj and Babooa-gunj. At the latter place a banker kindly invited me to sit down in his shop to make known to him and a few others the word of God.

May 19th. A Gosae, whose temple is in the vicinity of Gaya, called on me this morning. He said, that about two months ago he had some conversation with Dr. ——— respecting the Christian religion, and that upon the Gosae's wishing to become further acquainted with the way of salvation by Christ, the Doctor directed him to come to me for instruction, and for a New Testament. I gave him the New Testament in Hindee, a tract, and two hymns. In the afternoon spoke to two small groups of Hindoos at the Bit'hri, and called at the raja's.

May 21st. Bro. Moore spent much of this day with me. I afterwards went to Yustabad, and discoursed with a raj-poot and a few of his friends. I then went on to the temple at Gosae-bag, where my hearers seemed affected while I read and explained the two printed hymns, "I am a great sinner, guilty above all," and the other, "Give me Christ, or else I die." Walked on to Komura, and talked to a few thoughtless sinners. I ventured as far as Daood-bigha, a small village west of Komura, where several Hindoos listened to the last.

May 23d. (Lord's-day.) A small number attended the English worship this day, but many the Hindoos' hancee. After worship I went to the river side and conversed with several.

May 24th. Spent much time to-day at Sundul-poor chiefly among Musulmans. The people here were very attentive, and entered into long arguments respecting the necessity of Christ's death, his being God and yet submitting to die by the hands of men, his incarnation, &c. Several of these Musulmans were learned in the koran.

May 26th. Preached at Kurnal-gunj and Gaya ghaut. At my usual ghaut below Alum-gunj I recommended the Redeemer to a great many.

May 27th. Preached to a good number of Hindoos this afternoon on the great road, and to several brahmuns and others at the ghaut.

May 31st. Talked with two small groups of Hindoos in two lanes of Alum-gunj; and to a large number near the Custom-House, who acknowledged that they scarcely ever thought of their souls. After this I went towards a temple in Babooa-gunj, where many were much affected with the plan of salvation: several of these men asked the name of the Saviour. The person asked replied in an audible voice repeatedly, "Yisoo Khreest, Yisoo Khreest." When they could repeat the name themselves, they went away.

Agra.

No news from hence.

Sirdhana.

My dear brother Marshman,

Furukabad, April 7, 1813.

Through the conduct of a gracious Providence, we are brought here in safety. On account of the prevalence of the westerly winds, we have had a tedious journey from Cawnpore. It has taken us three or four days to perform one day's journey in fair weather. We saw this place on Monday morning and have not reached it yet, which is four days. Yesterday and to-day we have lived in the midst of a shower of sand, which has been very uncomfortable.

I found the natives very attentive to the word all the way up from Allahabad, and if it be the Divine will, I shall rejoice to settle nearer them than Sirdhana is. But I will wait for him "who now hideth himself," and look up to him in confidence, that he will direct my ways, and lead me whither he pleaseth for the completion of his designs in all.

April 17th. Thus far, my dear brother, you will perceive that I had written before yours came to hand. From the first ten minutes after I set my foot within Futteh-gur to the present moment, the Lord has kept me in full employ in his blessed work. There are a few souls to whom I hope our stay here will be a real blessing. We are delayed in most auspicious circumstances. Not having received a letter from Mr. Dice, I moved into a bungalow, intending to write to him hence, and wait his reply. While I sat writing to him, his reply came to hand. He was then up at Hurdwar, which was the occasion of the delay. He writes in a very friendly manner, and informs me that he had sent off an express to send a guard to conduct me hence, for which he said I had better wait. He has written to government for permission, and doubts not but it will be granted. He wishes me to make haste up to take shelter from the hot winds, and expresses his great satisfaction in the hope of our speedy arrival at Sirdhana. Our track will lie near Agra, and we shall call there to see those we love, and amongst whom we laboured. Our dear friends there will lay a dawk for us, consisting of elephants, horses, &c. to convey us thither, and to conduct us to Coel. Our stay will be very short. The season requires that we should press on with all possible dispatch. The guard consisting of seven sipahees is arrived.

At this place there are many people who seem desirous of hearing the word of God. Yesterday upwards of twenty attended both morning and evening, and here are a few that appear prepared to receive it. Should I be well settled at Sirdhana, I shall have a delightful circuit to go round three or four times in the year preaching the Gospel of salvation to Europeans, and their children, and to the natives; and I hope to see, indeed I see it in part already, friends raised up at each station to help forward in a godly sort.

Farewel, dear brother. My love to my children. We unite in love to all the brethren and sisters.

I am, &c.
C c

J. CHAMBERLAIN.

THE MAHRATTA COUNTRY.

My dear Marshman,

Nag-poor, May 21, 1813.

I sincerely hope you will be able to get a printing press round to Rangoon. The cause there and at Chittagoong is daily becoming more interesting. I am, I bless God, getting on, and present appearances are encouraging. In my school are about fifty-four boys, divided into three classes, the first class consisting of eight or nine boys, can read pretty well in the scriptures; one lad has learnt the whole of the commandments, and several verses in scripture, two of which they get daily by heart: my plan is as near as can be to that mentioned in former letters. On Wednesday and Saturday between five and six, I read and explain the Mahratta scriptures before such of the boys' parents as will attend. Fourteen or sixteen generally come, principally women, who seem to hear the word with great attention. Besides the Gospel is now read at the houses of many by boys who have been instructed. I have got a new pundit, who has read the Scriptures through before his wife and family; they live in a house close to the school. I have hopes that when the hot weather is over, my school will increase. Muhabut-khan, daily reads four or five chapters, and attends on Sundays, and also recommends it to others very strongly. Muhadeo and Narayana, who went to the northward on a survey, read the Gospel in most of the villages; in one, they left a testament and some tracts, near Chapra in the road to Gura-Mundil. The people shewed great demonstrations of joy, and as they staid there a day or two, the brahman who received it, could read the character pretty well. I long much to have a church here, and am proposing to commence it by the baptism of Henry. The raja of Berar, his son, and his nephew Appa-sahab, with the greatest part of his court, will set off about the same time, on a visit to the Peshwa at Poona: they will also visit the temple at Joona, near there, and other holy places.

I remain, &c. W. MOXON,

 ORISSA MISSION.

Balasore.

Letters from brother Peter.

My dearest brother Carey,

Balasore, May 3, 1813.

I arrived in safety to-day at my habitation from a distance of one hundred and sixty-two miles. As I marched in the night,* I did not meet with many pilgrims, but in every stage I preached the precious Gospel; perhaps more than a thousand natives heard it; several testaments and many tracts were distributed. At Medinee-poor I remained two nights, and preached at the European barracks.

* On account of the heat.

My dearest brother Marshman,

Balasore, May 5, 1813.

Krishna-dasa left this place to-day with all his family. I hope he may not remain more than a month in Calcutta if his intention is to return. I found him very cold and troubled about going to Calcutta. The cause of God will require him much in Orissa.

My dearest brother Ward,

Balasore, May 5, 1813.

Medinee-poorā is much in want of a preacher of the Gospel. The writers there seem to want a man to itinerate. I have no doubt they will love the man and hear him. They are without an earthly shepherd to lead them to the heavenly Shepherd.

Juleshwurā-puttyn, twenty-four miles from Balasore is a large place four miles long. The heathen heard from five to nine o'clock in the evening, and with earnest solicitation asked books and tracts. The zumindar and duroga gave me fowls, milk, and other things to eat; here is wanted a Bengalee brother to itinerate. In Balasore I found all well. The Europeans of the barracks all came to me on my arrival.

My dear brother Ward,

Balasore, May 13, 1813.

Huri-Krishna-dasa is ready to undertake the office of a school-master. As soon as the school is opened ten boys will attend, and in the course of two months many boys will be obtained. Huri-Krishna-dasa has attended worship for several months, and has read with me the greatest part of the New Testament, and has learned by heart several hymns, which he sings before all his friends, many of whom laugh at him; but he rejoices in it. He is the son of a zumindar and is well known in Balasore. The heat is intense from eleven o'clock to three, so that I can do nothing.

C O L U M B O M I S S I O N.

Extract from a letter addressed to sister Carey, dated Columbo, March 23, 1813: "Mr. Chater is learning Cingalese in every leisure moment he can devote to it from the school. I am very happy we have the means of grace in English, and trust the earnest desire of our hearts may be granted, that we may shortly see a church formed here of true Christians who shall shew forth the Lord's praise in this dark land. You will be rejoiced to hear, that we are encouraged by many tokens to hope that the Lord is on his way to begin a work of this kind, which shall rejoice our hearts and make his praise glorious. Many of Mr. Chater's hearers are constant and very attentive. I suppose you heard by our last accounts, that we were about to purchase a piece of ground with a warehouse upon it for a place of worship. The three friends, doubtless, mentioned in Mr. C's. former letters, have since agreed together to purchase it for themselves; and put it in decent repair for Mr. C's. use, but to give it up for public property whenever we could find the money for it. It is now nearly finished, and we hope to see it opened the first Sabbath in the month. It will hold two hundred hearers. One of these friends, a Mr. S. has opened his own dwelling-house, where our public worship has

been carried on while the other has been repairing. Mr. A. is our steady and much attached Christian friend. He preaches to the Caffrees and Portuguese soldiers, and now he is gone on an itinerating tour, and to visit the schools in the district of Columbo. We had a letter from him last evening, which gives a pleasing account of the wide field there is for usefulness."

BURMAN MISSION.

Rangoon.

No news from hence.

ISLE OF FRANCE.

From sister Judson to sister Marshman.

Countess of Harcourt, at Sea, N. Lat. 7, E. Long. 89.

My dear Mrs. Marshman,

As Mrs. A. a passenger with us, expects soon to go to Calcutta, I cannot let so favourable an opportunity pass unimproved. Though I am sensible your avocations are numerous, and your time entirely occupied, yet I flatter myself an interruption of this kind will not be unpleasant. Mr. Judson has so frequently written Mr. Marshman, that I have scarcely any thing new to write you. After brother Rice left us, we became acquainted with a Mr. Bird, a soldier belonging to the church in the 22d regiment. We found him a sensible, judicious and pious man, and he has been a great addition to our comfort and happiness in our lonely state. Soon after he knew we were here, he procured a large room for religious worship, in which Mr. J. has had frequent opportunities to preach to a few of the soldiers who belong to other regiments. We have had religious worship at the place above-mentioned four times in a week, and I can assure you, my dear Mrs. M. we have had many precious seasons in that place; and I cannot but hope some good has been done. Beside these seasons of worship, Mr. J. has preached once every Sabbath to about sixty soldiers in the hospital. They have appeared solemn and attentive, and I have frequently seen the tears run down their faces, while listening to divine truth. Two or three of the soldiers wives appeared to be convinced of sin, and were anxiously enquiring what they should do to be saved. Our situation began to be very comfortable in regard to religious privileges before we left the Isle of France, and our hearts were pained with the thought of leaving those people who were in so tender and interesting a state, without the stated preaching of the Gospel. The week before we left the Isle of France, the brethren belonging to the 22d regt.

ment came there, and we had the privilege of commemorating the dying love of Christ. It was a most animating, yet affecting scene. We met in the morning some time before sunrise, as that was the only time when all the soldiers were free from duty, and Mr. J. for the first time administered the sacrament to a church consisting entirely of soldiers. We then took leave of the brethren, who all wept at our departure, and the same day embarked on board the Countess of Harcourt bound to Madras. We did not take passage to Madras out of choice, but through necessity. We waited long at Port Louis, hoping to have some opportunity to go directly to Java, or Penang, but none occurred. We know not with what new difficulties and trials we shall meet at Madras. I frequently feel a disposition to complain, when I reflect how long it is since we have been in this part of the world, and are yet unsettled. But when I consider, that all things are ordered by God, and that no event happens but under his immediate direction, I am ashamed of my complainings, and feel the necessity of confidence and trust in God. Doubtless our heavenly Father saw our unfitness for the work which we had undertaken, saw we needed greater and heavier trials than we had ever experienced before we were qualified to commence our labours. And if he is pleased thus to sanctify our trials for our improvement in a spiritual life, we shall ever have reason to rejoice that he sent them. We do not yet feel discouraged, or regret having left America, but hope we shall soon see better times, and find ourselves in the midst of a heathen people to whom we may give the word of life. We long very much to hear from Serampore, and how the mission prospers. Do, my dear Mrs. M. spare a few hours from your employment in writing me a long letter. Every thing relative to the mission will ever be highly interesting to us. Please to remember me affectionately to Mr. Marshman and your children. Likewise to Mr. and Mrs. Ward, and all the mission family, and believe me, my dear Mrs. M.

Sincerely and affectionately yours,

N. JUDSON.

JAVA MISSION.

No news from this station.

BOMBAY MISSION.

Bro. C. C. Aratoon's Journal for November, December, and January.

Nov. 9th. Conversed with the pilot who conveyed the vessel to Sagur. He acknowledged that he did not believe in the scriptures.

Nov. 22d. I had an opportunity of speaking to the commander of the vessel. He said, "All you say is contained in our koran." I begged

D d

him to examine the books, and then to decide. He asked for our scriptures; I gave him the bible in Arabic. He immediately called for the mulla, or religious guide. I pointed him to the 5th chapter of Matthew, which he read while the ship's company listened, till he came to the 9th verse; seeing which, he closed the book in a rage, and said, "It will be asin for me to repeat such blasphemy." The people immediately left me.

Dec. 19th. This morning we arrived at Bombay. I began to speak to a few people, but finding them busy, I left them.

Dec. 26th. Went out to preach to the people of Bombay. Some said, We cannot understand you; bring us your message in writing.

Dec. 28th. I preached to many and distributed a hundred Mahratta New Testaments, and four hundred tracts. At first the people received the books reluctantly; but having given away about a hundred tracts and fifteen testaments they received them eagerly. I was engaged in the work from six in the morning till two.

Dec. 29th. I distributed several hundred tracts and spoke with many. *Jan. 2d.* From seven in the morning till four in the afternoon the people came to hear the word of God, and to receive books and tracts.

Jan. 3d. Many came to my lodgings for books. Some came from the distance of a day's journey.

Jan. 4th. I spoke to five men of my own nation.

On the 5th distributed about forty testaments.

Jan. 6th. Preached to several people in the market. Several Europeans heard me and were glad.

Jan. 7th. Conversed with ten Roman Catholics; they heard me with attention, but persisted in thinking that their sins would be forgiven by their priests.

Jan. 8th. Some people came for books, and others enquired why I was giving them books. To-day I distributed a hundred tracts and sixty testaments.

Jan. 19th. I went to see the Armenian bishop; but could not introduce the subject of religion.

Jan. 14th. I distributed twenty-five testaments and a few tracts.

Jan. 15th. Distributed nine testaments and eighty tracts.

Jan. 17th. Distributed some English tracts among the soldiers.

Jan. 18th. I went to see some friends among the soldiers, and left seventy-five English tracts.

Jan. 20th. Distributed fifteen Mahratta testaments and several tracts.

Jan. 23d. After a prayer-meeting with brethren Ackling, Hart and Densford, we left Bombay for Surat, &c. but a little before our departure I distributed about one hundred English tracts among the soldiers.

Miscellaneous Intelligence,

AND

BRIEF NOTICES,

RELATIVE TO

INDIAN LITERATURE, MANNERS, &c.

Infanticide.—Extract of a letter from brother W. Carey, Jun. dated Cutwa, April 4, 1813: "At a late festival at Ugru-dweepa two unnatural mothers cast their children into the river, but the fathers, more humane, took them out again, and paid a certain sum for their ransom to the brahmuns. At Cutwa, on the same occasion, two were cast into the river and both died, one, a boat-man took up, but the monster of a mother took it back, broke its neck, and cast it in again. There are persons here who were eye-witnesses of these last two."

Offerings to Gunga.—On the 2d of March, at the Varoonce festival, a large concourse of Hindoos assembled from all parts of the adjoining country to bathe in the Ganges at Vidyuvatee, a village about two miles from Serampore. While the crowd were employed in bathing, an inhabitant of Orissa advanced to the banks of the river, leading in his hand hisson, a beautiful boy, about six years of age. Having anointed his body with turmeric, and surrounded his temples with a garland of flowers, and clothed him in new apparel, he repeated the incantations prescribed by the shastra; then descending into the river, and holding up his son in his arm, he said, "O mother Ganges, this child is thine, to thee I offer it." So saying, he cast the little boy into the river, who sunk and rose no more. The crowd testified their approbation by crying out, *Hari-bul*. It appears that several years back, the parent being desirous of children, promised to offer his first-born to Gunga, should the goddess be propitious to his wishes.

Another man, at the same place, having performed the usual ceremonies, to prevent the intervention of his relatives, carried hisson, a lad about twelve years old, on a boat to the middle of the stream, and there dropt him in. The child struggled for some time, and was happily discovered by some one passing, who rescued it from death.

An infant was also cast into the river by its mother, at the same time, but the relatives recovered it, and carried it home.

Account of Criminal Punishments among the Burmans, communicated by Captain K.—When a person is apprehended at Rangoon, he is seized by the officers of government, and is, in the language of the Europeans

braced up, a small cord being passed in round turns round his arms, and by being pulled tight the fleshy parts of the arms above the elbow are often made to meet, which prevents a circulation of the blood in the lower part of the arm from the elbow downwards; the cord is often pulled so tight as to cut into the flesh: he is in this manner placed before his judges, and interrogated as to what he knows respecting the circumstances upon which he is apprehended; if for theft, a confession and the names of his accomplices are demanded; if his answer is not satisfactory, he is seized by the hair of the head, and rolled from one side to the other in the dirt: still persisting in not making a disclosure, small slips of bamboo are run up between the nails of the finger and the flesh. This was done to a cook, in my presence, who had been suspected of stealing spices and a silver spoon. The punishments to procure evidence, are varied according to the heinousness of the crime: petty thefts are not looked upon as very great faults, indeed as no fault at all if the property is found, provided no force was used to obtain it, the punishment of torture to extort the confession being considered in general, excepting a fine, as sufficient. A servant of mine stole six tikals weight of gold, value about 150 rupees: but nothing farther was done, as the gold was restored; but in the instance of a theft which took place while I was at Rangoon to the amount of about 20,000 tikals, by a gang, one of which was apprehended, the torture was carried to shocking lengths, to get a discovery of his accomplices he underwent the whole of what I have related above, after which he was pinched with hot irons, beat on the shins with hammers, hot irons applied to the cheek, at small distances, so as immediately to raise blisters, and make a crackling noise from the repeated bursting of them: still persisting in not making known his accomplices, after several other similar tortures he was hamstringed on one leg and then again on the other: still obstinate, the Achilles sinew was cut, —the confession was obtained, the accomplices caught, and the treasure discovered. I could not stay to see the whole of this horrid performance, but several gentlemen remained and saw the whole: it terminated in beheading.

Punishment by Tygers.—In the year 1799, a woman who was employed as an attendant on the younger branches of a Burman family, had been reprimanded by the mother, for negligence towards one of the youngest, perhaps in terms rather opprobrious, (which the most accomplished lady in the country is not deficient in when irritated) she immediately determined on being revenged, and adopted the horrid plan of cutting off the child's hands, thus venting her revenge, not only on the mother but also on her offspring. This disposition was held in such abhorrence, that the Yahoos, who was then acting viceroy, adjudged her to be torn to death by a tyger, which had been tamed as far as its ferocious nature was capable of being tamed. She was led out, and placed before the tyger, who for some time would not touch her, till she was made to move before him: he then seized her by the back of the neck and killed her.

CIRCULAR LETTERS.

June, 1813.

BENGAL MISSION.

Dinagepore and Sadamuhul.

My dear brother Ward,

Sadamuhul, June 16, 1813.

I am happy to inform you, that the greatest part of the religious books left here by brethren Robinson and William Carey, junior, have been lately distributed among the zemindars, pleaders, and officers of the court at Dinagepore, who came of their own accord to ask for them. The prejudice which they formerly manifested, seems now in a great measure to have subsided. There are only a few copies of the Pentateuch, and books of Job, Psalms, &c. left. The books and tracts which I brought from Serampore many years ago, have long been distributed. I have not a New Testament left now, except my own. I shall be thankful if you can spare me a few copies, as well as some religious tracts.

My school increases rapidly. There are now sixty-eight scholars; they make pretty good progress in their reading and writing, and receive spiritual instruction twice a week in the afternoon, and regularly attend divine service on the Lord's-days. I want some Catechisms, and the Ten Commandments for them.

Of the enquirers I mentioned to you in one of my last letters, one frequently came to us at Dinagepore within the last six months; and remained a few days at one of our native brethren's, a relation of his. Being satisfied with what he has heard of the glorious Gospel, he went home the last time with a resolution to embrace it. He is just returned with all his family, which consists of two wives and three children. No sooner did he come, than he threw off his cast, by voluntarily eating with the native brethren. Q. In the event of this man, by the grace of God, becoming a convert, what is he to do with respect to his wives? Can he retain both? They are sisters, one married to him when very young, and the other, after she became a widow. I have also four enquirers here, both Hindoos and Musulmans; three women and one man; they have been here this whole week. They are likewise willing to give up their cast, for the sake of the Gospel:

I remain, &c.

I. FERNANDEZ.

[In bro. Fernandez's journal inserted in the March letter, for "sand-
bank," read "sunken rock," in the article dated Feb. 19, 1813.

*Goamally.**To brother Ward.*

My dear Pastor,

Maldá, June 7, 1819.

I have the pleasure herewith to send you my Journal for last month. Brother Ram-prasada is now actively employed in talking to the natives. Our Bengalee schools come on pretty well: the children repeat the ten commandments, and the Lord's prayer; they read fluently, and write extracts from scripture.

I remain, &c. N. D'CRUZ.

Cutwa.

Dear brother Ward,

Cutwa, June 2, 1819.

You have heard of two others being joined to our small number; thus the Lord is in mercy adding to his church, those who I hope will be saved. Two other persons are just come from Beerbhaem to join us, of whom I have great hopes. I soon expect more.

I remain, &c. W. CAREY, jun.

My dear Mother,

Cutwa, June 4, 1819.

This church now consists (including William and me) of sixteen or seventeen members. Two of our native brethren are come from Lakra-koonda, with their wives who have expressed a wish to be baptized, and we have hopes that one or both of them will be baptized next Lord's-day. We also expect three or four more to join us soon from Lakra-koonda. One of the persons baptized last Lord's-day is a girl about thirteen, the daughter of brother Narayuna. How it must rejoice the old man's heart when he hears that his daughter is baptized.

I remain, &c. M. CAREY.

*Jessore.**To brother Ward.*

My dear Pastor,

Chougacha, June 10, 1819.

We now embrace an opportunity of informing you of our safe arrival at Chougacha. On Monday last the 7th instant, Bakoo, the younger brother of Booddhi-sah, came to me, requesting to be baptized. I put to him several questions, to which he gave me satisfactory answers. I believe it will be proper for me to baptize both him and his wife next month. Besides these, there are four or five more seeking the way of salvation.

I received your letter on Friday evening. Brother Bhagvat arrived too late to go to Sibet. I sent Booddhi-sah and Pran-krishna to Sibet last Wednesday. I must beg you will send me a letter of instructions relative to the brethren here. I expect to baptize two or three next month at Yishoo-huri.

Your's, &c. W. THOMAS.

Extracts from brother Thomas's Journal for June.

June 6th. (Lord's-day.) Preached three times, and administered the Lord's supper to four brethren and three sisters.

June 9th. Preaching as usual in the morning and evening; Kurumdee, a gharami,* joined us in public worship; he heard with much attention. After preaching, he asked me to baptize him: he has lost cast by eating with us.

June 11th. In the evening Kurumdee and Golabdee, gharamees, attended worship.

June 12th. Preached at Vishoo-huri; the brethren and sisters agreed to suspend brother Booddhi-sah's wife. She has denied that she was a christian.

June 13th. (Lord's-day.) After evening service, administered the Lord's supper to three brethren and two sisters.

June 17th. Kurumdee invited me to go to his house and speak with his family. I went in the evening, and after sitting down a few minutes, about two hundred men and women came round, and asked me why I had come. I said, that I came to preach the word of life; they asked me by whose authority. I said, By the authority of our Lord. They then ordered me to leave the house; Kurumdee answered, 'Why should he go out, I brought him here.' They then took up a broom, and after driving me and brother Punchoo-sah from the house, asked me what I had to say to them. I read part of the 5th chapter of Matthew, but they paid no attention, and raising a great noise, tied the hands of Kurumdee, and carried him away to confinement. They wished also to confine us; the landlord of Kurumdee then ordered me to leave his village, and threatened to beat me, should I enter it again. I then went on to Mr. M. the mob following and throwing mud and dust on me. The next morning, I begged Mr. A. to order Kurumdee to be released from confinement, which was accordingly done.

June 21st. Brother Sadut-sah conversed with a Musulman fukeer; after evening worship I went to visit a sick person, and spoke to her of the love of Christ. She and her husband were much affected while I prayed.

June 22nd. Visited the sick woman: I asked her in whom she believed; she said, that she trusted in the Saviour: I prayed before I left her. In the afternoon, her husband came and conversed with me a long time; he gave me great hope, and promised to come every day to hear the word.

June 24th. Koovera, the man to whom I spoke several times about the love of Christ, called again to-day, and continued a few minutes conversing about the gospel.

June 25th. Early in the morning brother Didara and I walked to Sahab-gunj, about eight miles from Chougacha. I was enabled to converse with the people in three different places on the road. I met about sixteen pilgrims, and recommended the gospel to them. The neighbourhood about Sahab-gunj is very populous. About one p. m. I preached to more than twenty persons under a large tree; one of them was affected even to tears. In the evening returned home.

June 26th. At public worship in the morning, the landlord and six of

* A thatcher.

his servants attended; they heard with attention; one man was much affected.

June 30/A. Hearing that a large crowd would assemble at Andharkot, on occasion of the car festival, we went there and preached to a very great number, and distributed many tracts; the people were very ignorant. One brahmin said, he did not know who God was, except, that he himself was God.

Serampore and Calcutta.

On the last Sabbath in this month were baptized at Calcutta, Joseph Spurr, Thomas Dutton, and Joseph Dawson, of the 24th regiment quartered in Fort-William. We have since had the pleasure of receiving at once fifteen letters from candidates for baptism in this regiment; and from the circumspection used by our brethren in the Fort in bringing forward candidates, as well as from the testimony of brother Leonard, who preaches amongst them, we have reason to hope well of all of them. Bro. Leonard, in a letter to brother Ward, dated the 23d instant, says, "The goodly number of fifty-five soldiers from the 24th regiment in the Fort have now joined or have been proposed to the church, and about a hundred and fifty (and as many more as wish) are permitted to come to the chapel on Sabbath-days."

At a late meeting with our native members of Calcutta who understand only the Bengalee or Hindoostanee, brother Ward was much gratified with the declarations of several, in which they expressed a deep conviction of the value of the Gospel. One said, "You have brought to us the news of a Saviour's love: we wish you could bring the whole world to taste the same grace." Another, on being reminded of the necessity of cleaving to Christ, said, "Ah! Sir! where else shall we go? We have no other kinsman." An aged female who has left by will her little property to the church, on being warned against reverencing the Catholic idols in the family where she lived, declared her marked abhorrence of these images; and that she had left them for the sake of a living Saviour.

Chittagong.

My dear brother Ward,

Chittagong, June 2, 1813.

I have been indisposed lately, which was the occasion of my not writing before; since I have been ill, few have come to me as before. Three Hindoos however came to me lately, and wished to join us, and to be baptized; but two rich natives excited them to run away from me. I have not seen them since the 2d of May; my landlord's brother Ram-doolah, a writer in the court, came and told me that two natives had complained to the judge, that I came to Chittagong to

take away the Hindoos' and Mussulmans' cast. He said, that the judge asked them whether I went by force to any of their houses and took away their cast, they answered, No. The judge then said, he could do nothing to me. Many come of their own accord and ask for books.

I am, &c. J. C. DE BRUYN.

Silhet.

We have sent brethren Booddhi-sah and Pran-krishna to supply the place of Krishna while he returns here for his family.

HINDOOST'HAN.

Digah.

No news from this station.

Patna.

Journal of brother Thompson for June.

June 1st. Dhujoo called on me to-day, and continued a good while in conversation. In the afternoon I went to the temple at Gosace-bag, and conversed with the Gosace and some of his disciples.

June 2d. I met with a great number of Hindoos this afternoon at the ghaut, with whom I conversed on several important truths.

June 5th. At Muhendra, a Gosace, to whom I was known, conducted me to his place of abode, and offered me a seat: but perceiving that my conversation with him had already brought together several Hindoos, I preferred standing at the door of his temple, and read portions of Matthew's Gospel and the Hindee hymn, and discoursed from them to a very large congregation. In my way home, I saw a man sitting on his bed, and reading a book in Hindee; on my wishing to know what he was reading, he replied, "The praises of Krishna." He then asked me to sit with him, which I did; and reasoned with him about the vanity of trusting in such a one as Krishna for salvation: and declared that the Lord Jesus Christ was both able and willing to save him from the power and punishment of sin.

June 6th. (Lord's-day.) A kayust'ha who heard the word yesterday at Muhendra, called on me this morning for religious conversation, and took with him the gospels in Persian. Public worship as usual. A sipahee proceeding to Buxar came to my house, and took away a new testament in Hindee with two hymns.

June 7th. To Lokraj-bhutta and to my moonshee I gave a copy of the ten commandments in Hindee: and to the latter I gave also the lives

of the Hindoo christians. In the evening at Alum-gunj a banker invited me to sit with him. I continued a long time talking to several, of the things which make for their eternal peace.

June 8th. I was at a temple in Alum-gunj to-day, dedicated to Vishnoo, and had some talk with the officiating brahmana, and a good number who surrounded me. I then proceeded to the river side, and preached Christ crucified to a few brahmuns. Leaving them, I went on to the market place near the Custom-House, and spoke to some, near a new temple. In my way home I had another opportunity of conversing with a small number of natives, some of whom paid great attention.

June 12th. Preached the word at Guya-ghaut to-day, and had a great many Hindoos to hear me, in the shop of a dealer in firewood; on my return I conversed with others nearer home.

June 17th. Early this morning a visit from three Hindoos afforded me much satisfaction; every one took away books.

June 18th. The following is an extract of a letter from a friend, dated Chunar, June 4, 1813: "Mr. -----* is reading the Deva-Naguree. His father has sent some English pamphlets to Gazette-poora, and some he has distributed among the soldiers at Buxar. There are two or three pundits also at Buxar reading the New Testament."

June 21st. At the ghaut much attention was excited to-day during the preaching.

June 22d. Conversed with several Hindoos this afternoon at Guya-ghaut: and afterwards at another place in my way home.

June 25th. Preached to-day to a good number of brahmuns and others at a place between Alum-gunj and Yafabad. Spent a little time at Komura with the Gosace at the temple, and then went to the Channa, and being kindly received, I recommended the Gospel to a few attentive villagers.

June 26th. At the river side this afternoon a great many of the common people gathered around us. A brahman earnestly desired that the "good book" might be given him. I gave with it the commandments, a tract, and a hymn.

June 28th. Going towards Narmooya, I met Lokraj-bhutta and another brahman; the latter of whom conducted me to an old building on the great road, on the terrace of which we sat conversing about the Gospel, especially the great sacrifice of the Lamb of God. Lokraj-bhutta read, and I gave an exposition of the Ten Commands while several Hindoos listened.

Agra.

To brother Ward.

Reverend Sir,

Agra, June 3, 1813.

When I wrote to you from Allahabad I was then ill. Our passage from thence to this place was rather unpleasant; I had but

* A young man lately at the Serampore school.

few opportunities of walking along the banks of the Yumona to converse with the people. We arrived here safely on the 20th April.

Our family worship in Hindoost'hanee with the servants, &c. every morning is managed by brother P. as he can read the Hindoost'hanee testament pretty fluently, and has acquired a good knowledge of Hindoost'hanee words. On Saturdays we have about a hundred beggars about our house, to whom we first give the word of God, which is above silver and gold, and then a few pice to each. Through the famine many poor families have resorted to this town. Our time at present is laid out in the school, in reading the Hindoost'hanee testament, and in learning the language. I can now read the Hindoost'hanee testament; and find that by comparing it with the English verse by verse, I become acquainted with words and phrases which I never knew before.

Yours most respectfully, L. MACKINTOSH.

To a friend at Serampore.

My dear Sir,

Agra, June 23, 1813.

Since the arrival of brother and Sister M'Intosh at Agra, I have found my mind much comforted and refreshed. I find fresh delight in studying the language. I can now read the Nagree almost as fluently as I can my own language; the Persian character I can also read. I got some of Matthew's Gospels which Mr. Corrie brought up with him printed in the Persian character. This I have been through once, and in the course of another month or two, hope to be as well able to read the Persian as the Nagree. I find myself improving in the Hindoost'hanee daily, and, if it please God to spare my life, I hope that by the next cold season I shall be enabled to go out and preach among the natives. Indeed I can almost do it now; only in the course of conversation, I still find myself at a loss for some words. Brother M. is also labouring to qualify himself for the work.

At present we lay out our time thus, our school hours are from 9 a. m. to 5 p. m. after which brother M. and I walk out to some place or other in the city in order to converse with some people. Our place is close by the riverside, and we always find people there, especially at a stone built ghaut, which seems to be a common resort for pilgrims, fukeers, &c. Here and at two or three other places, we have ventured to begin to speak about Jesus. At these times we have found the people flock around us. By God's help I trust that we shall grow in strength, and be made meet for our Master's service. And now I think we have had manifest tokens of the hand of a kind Providence over the meanest and most unworthy of his flock; both from the circumstance of the safe arrival of brother M. to join us at Agra, and also that in such a place we should be enabled to keep up a school sufficient to support both families. Surely the Lord has not called us here for nothing, although we be less than nothing, but I trust there is work before us, and the reward is with it. O that the Lord may grant us grace to know and do his will.

We all unite in love to all the brethren and sisters at Serampore.

I am, &c. H. PEACOCK.

Sirdhana.

My dear brother Marshman,

Sirdhana, May 9, 1813.

Through the good hand of our God upon us, we arrived in safety at this place yesterday morning. *Ebenzer.* Come magnify the Lord with us, let us exalt his name together. We met with a very favourable reception. Mr. Dice introduced us to Her Highness the Begum, who received us with every mark of respect. I felt a little awkward at first, but soon found myself at liberty, and entered into conversation with her Highness in the Hindostanee respecting the progress of religion in the world, the circulation of the Holy Scriptures, and other things with which she seemed much pleased. We had the honour of breakfasting and dining with her.

We are now residing in a tent, but a very spacious bungalow is preparing for us, and every other convenience in a very commodious situation. Within ten minutes easy walk to the Begum's palace, and at one side of her camp, which I suppose must contain two or three thousand troops, besides many others attached to her Highness's establishment. Persons of all casts, and of several nations, are here, some of whom we may hope will attend the preaching of the word when it is established; and at first, probably, many will attend, attracted by the novelty of the thing. The town is at a small distance, where we may by degrees establish preaching and schools. God will shew us what we are to do. Pray for us, that we may be prepared for the work whatever it may be. But what am I to do without some one to help me? This is a most favourable situation for the north-west Hindoost'han. From this place a correspondence may be opened with the Punjab, Shreenugur, and Kashmeer. Runjit-singha, the Shikh raja, has expressed a desire to have a teacher for his children, and Mr. O. who directed a correspondence on the subject, says that there is no doubt but that he would protect a missionary to the utmost, who would go and voluntarily offer his services for the instruction of the young princes.

We have had a pleasant journey by land. At Agra our dear friends and we were mutually revived. Indeed from the day I arrived at Futeh-gur my cup has been overflowing. Nothing could exceed the kindness and love of our dear Agra friends. Brother Peacock was greatly cheered by the arrival of brother M'Intosh. The Rev. Mr. Corrie received us very heartily. On the way we travelled by night. I preached to the natives at several places, who were in general very attentive.

It is a painful circumstance that I have not a copy of the scriptures in any of the languages of this country to present to Her Highness. Nothing would have pleased her more than a copy of Sebastiani's Gospels in Persian.* Mr. Martyn's Gospel of St. Matthew has been presented to her by Major Sherwood.

I shall want as many of Martyn's Gospels and Sebastiani's as you can send, five more Arabic Bibles, or ten, if you can spare them. Forty or fifty of your Hindee Gospels. Our love to all.

Your unworthy brother, J. CHAMBERLAIN.

* We are preparing one of these for her Highness elegantly bound.

THE MAHRATTA COUNTRY.

My dear brother Ward,

Nag-poor, June 18, 1813.

We are, blessed be God, both of us in good health, and desire to be grateful for blessings and mercies innumerable; and I trust that his gracious word's being here read and heard by several with considerable delight, is not among the least; Muhabut-khan, who has read the scriptures as far as the Revelation of John, seems to be growing in love to Jesus, in faith and good works, and although he has not yet been baptized, he openly professes his belief in Jesus alone for his salvation, and is in consequence much ridiculed by his former companions: he is daily at my school reading three or four chapters. Gungga, one of the head boys in the school, reads the testament to seven or eight people at his house; his father often comes to hear it at the school, and seems increasingly delighted with it. The pundit also declares his faith is alone in Jesus, and is constantly reading it; two or three Mussulmans also hear it with seeming pleasure. A Gosage who keeps a school of about fifty boys, and is respected as a very holy man, lately received a testament and other tracts with great delight. I read and explained to him many of the most interesting parts of scripture, and I hear he continues to read some chapters daily. Muhadeva, Krishna and Bhuvanee read their testaments, but are so averse to coming near me, that I cannot get an opportunity, to speak to them; and it is with difficulty I speak to them, as I see they give so little heed to it. Henry is of great use to me in the school. I have now about fifty-five boys. I think that the cause here would be greatly benefited by one of your native Christians coming to assist, and I am now very sorry I did not bring one with me. For his maintenance I would provide as one of my servants, and should I be ordered away I will consult with you relative to his remaining to carry on the good work. If I am not able after my leaving this to provide for him, I will enable him comfortably to return to his own country, or to continue with me, and to go where I go. Send me twenty or thirty more Mahratta testaments, with about 200 Mahratta tracts.

A friend has sent me a sum of money in aid of my Mahratta school, but in which, excepting the pay of the pundit, and a trifle now and then to encourage the boys, I am no ways at any expense. I have therefore thought to appropriate it as far as it will go towards a native missionary here, in which if I do not succeed, I shall not accept of the kind and benevolent assistance, unless I shall be able to get another school or two in other parts of the town or country; but I shall wait your answer. The rains commenced here the 3d or 4th, and much rain has fallen: a great blessing, as, in consequence of the late very hot season, all the tanks and many of the wells were dried up.

Your's, &c.

W. MOXON.

Gg

ORISSA MISSION.

Balasore.

My dear brother Ward,

Balasore, June 10, 1813.

Respecting the brethren who were in Cuttack, I believe brother Smith is fittest for the work of preaching the gospel; he is a humble christian, and preaches well in Hindoost'hanee; brother Maston was improving; brother Greene understands English better than the last two. I am here alone, Mr. and Mrs. R. and their family, and also Mrs. D. left Balasore on the 1st instant for Cuttack. I have at present no members, but I am not hopeless; I have worship as usual; five or six Portuguese men and women, and seven or eight soldiers from the barracks, regularly attend at my house; amongst them, James Robert, the gunner, is desirous of being baptized. I have begun to preach in the barracks on Monday evenings in English; seven or eight attend, they have bought bibles, and are daily reading them. I preached to the Ooriyas last month at Varabhatee, Manik-khuni, Bag-vrindhavun, Moot-gunj, and in the public roads; four pilgrims promised to call upon me when they returned; they were at my house, and heard well. It is reported that more than a hundred thousand pilgrims are gone to the temple by another road over the hills. I hope to be able to speak to them when they return, as they must pass through Balasore, because the rains will make the road over the hills impassable.

I have opened my school, but the Ooriyas refuse to send their children; even those who promised, have retracted; at present I have six boys.

I am, &c

J. PETER.

COLUMBO MISSION.

No news from this station.

ISLE OF FRANCE.

To brother Carey.

Rev. and dear Sir,

Port Louis, May 8, 1813.

I write this to inform you, that I have negotiated a bill on you for Five Hundred Dollars, for which I have received One Thousand and Eighty Rupees, and hold myself accountable for this sum. The bill was drawn by brother Newell in my favour, and by me, transferred to Messrs, Saunders and Wietre.

By the Countess of Harcourt, we proceed as far as Madras, hoping thence to find a passage to the eastward, which from this place, we have hitherto found impracticable. Shall write more fully from Madras.

Yours, &c. A. JUDSON.

BURMAN MISSION.

To brother Carey.

My dear Sir,

Madras, June 6, 1819.

We arrived in the Countess of Harcourt on the 4th instant, and have found a home for a few days in the house of brother Lovell. He has informed us of your late difficulties, and also that Nott and Hall have been ordered to England from Bombay. Brother Newell is at Columbo, waiting in much anxiety to hear from his brethren. He has not yet ascertained that they went to Bombay. We hear of no ship going to any of the Malay countries at present, and even if there were, we should fear at present to make the attempt. The expedient, therefore, which remains to us is, to take passage in a ship which sails in a fortnight for Rangoon, to ascertain whether Mrs. Judson can live in Rangoon, and join the mission in that place. This is our present determination, though we have not positively engaged our passage. Do write to Rangoon by the first opportunity. May God direct us aright. I write in much haste, as Capt. A. is just going on board, and we did not hear of this ship to Rangoon, or come to any determination, till last evening.

I remain, &c. A. JUDSON.

JAVA MISSION.

To the Brethren at Serampore.

My dear Brethren,

Wetlevreden, May 11, 1819.

You will be glad to hear that we are safely arrived at the end of our voyage, and that I have entered upon my work in this place. On Saturday the 1st instant, we anchored in Batavia Roads, and on Monday I got my wife and all my baggage out of the ship, and came to Wetlevreden. Mrs. Brown had arrived a few days before us. Bro. Brown has been kind enough to take us into his own house, and does every thing in his power to make us comfortable.

The soldiers here are greatly rejoiced at my coming amongst them, and I cannot help rejoicing over them. I know not how many of them are really pious, but I suppose the number is about twenty, perhaps more. Six of them have offered themselves for baptism; one out of the six has been accustomed to exhort at their meetings, and the other five are considered by brother Brown and all who know them as very serious men. I intend, if nothing prevents, to baptize and administer the Lord's

supper next month. I suppose we can get no better place to baptize in, than the small river, which runs through the middle of the town; this is rather too public a place for the first baptizing, but there seems to be no alternative, as there is no tank in all this part of the country. I have now preached four times in the cantonments, and meet with every encouragement to continue my labours, for the poor soldiers come to hear a sermon like hungry men to a good meal. I preach in the house of a Sergeant in a large back verandah, which will seat nearly a hundred people; we have seats for about sixty, and on Sabbath evening, there were more persons present than could be seated. I intend preaching twice on the Sabbath, in the morning at 10 o'clock, and in the evening at six, and at the same hour on Wednesday evenings. This evening the congregation consisted of about sixty persons. There is no pulpit, but a table with a sloping desk on it is placed upon a stage, raised about half a yard from the floor, so that I am, by this means, quite high enough for so small a congregation. The officers are well aware what is going forward, but they do nothing more than laugh at the soldiers, and ask them what I say to them.

So far all is well, but relative to the great object of the mission my prospects are not so fair. It is the opinion of all whom I have questioned on the subject, that it will be impossible to learn the Javaneese language here; they all unite in telling me, that it can be learnt only in the interior. I have got a Malay moonshee for twenty rupees a month, which is the lowest price I could get him for. I have mentioned to several my intention of keeping a school, but the common opinion is, that I shall be able to get no scholars till I can talk either Malay or Dutch, as these are the languages in which I must, at first, talk to the children. It is a very difficult thing to procure a house that will be suitable for a school: houses are plentiful in Batavia, but I must expect no scholars there. I have been advised to seek a house about midway between Weltevreden and Batavia, as being a central situation. There is a wooden house for sale just in the place where I have been advised to live, and Dr. F. a Dutchman, has offered to purchase it if he can, and let it to me. He is intimate with brother Brown, and I have reason to think him sincere in his desires to serve me. Mrs. F. says she has got several scholars for me. The Dutch minister here, I hope, is a good man. Postage is so dear that I must beg you to send all the letters you can by private hands. I am afraid I shall not be able to keep house for 140 rupees a month, as every thing is incredibly dear. Butter is two rupees a pound, and other things almost in the same proportion. Give our love to all friends.

Yours affectionately,

W. ROBINSON.

BOMBAY MISSION.

No news from this station.

CIRCULAR LETTERS.

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*July, 1813.*  
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BENGAL MISSION.

Dinagepore and Sadamuhul.

No news from hence.

Goamally.

No news of importance from this station.

Cutwa.

My dear brother Ward,

Cutwa, July 12, 1813.

I am happy to say that yesterday another person arrived from Beerbhoom for baptism; thus the Lord is bringing one and another from the power of darkness into his glorious light. Upon the whole, the accounts from Beerbhoom are of a pleasing nature; two brahmins there are on the enquiry, and I hope well of several others. I am sorry to inform you that two of our schools have been broken up: one at Cutwa and one at Bandera; they were coming on well: the children have declared they will not attend if they are to be taught our books. The day before yesterday I received a letter from Kuli, where I have another school, declaring the same thing.

Yours, &c. W. CAREY, jun.

Brother Narayana's Journal for the last two months, mentions his having visited twenty-nine places, and received visits from nine individuals of other villages.

Jessore.

Brother Thomas's account of his first visit to the little groups of natives brethren in Jessore.

July 4th. (Lord's-day.) After evening service, administered the Lord's Supper at Chougacha.

July 5th. Held a prayer-meeting among the brethren and sisters for the spread of the gospel.

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July 7th. Two brahmuns called, with whom I conversed for a considerable time. They received two new testaments and several tracts, and promised to call again.

July 10th. Brother Didera and I went to Vishoo-huri: about twenty of the villagers collected around us, and we endeavoured to explain to them the gospel.

July 11th. (Lord's-day.) After preaching twice, administered the Lord's Supper at Vishoo-huri, to three sisters and a brother.

July 18th. (Lord's-day.) A native to whom I spoke yesterday on the banks of the river came this morning to public worship. In the afternoon he called again with a friend.

July 23d. This morning stopped at Chundra-poora, and conversed with a learned Musulman. In the evening arrived at Vusi-poora, and held a prayer-meeting with the brethren and sisters.

July 24th. (Lord's-day.) Left Vusi-poora early in the morning, and arrived at noon at Badpookura. Had public worship at Panchanun's, after which we held a church-meeting, and the brethren agreed to receive again brother Nurottumq who had been suspended, after which I administered the Lord's supper to eleven brethren and two sisters. In the evening preached at Doolal-dasa's.

July 25th. On our return to Chougacha, conversed with five husbandmen; also at Phool-variya with a few shoemakers; and at Chundra-poora with the Musulman above mentioned.

July 31st. After evening worship we held a church-meeting: Kurumdee and his wife gave an account of their conversion, and were received by the church.

Sadut-shah's Journal for July. Addressed to the Rev. Mr. Pike, Derby.

July 3d. At Vishoo-huri I preached to the brethren and sisters.

July 6th. Went to Kangalee's house at Saheb-gunj, and remained three days, and preached to a number of people. I met brother Japhur, and spoke to him a great deal about his having forsaken us: he was much affected, and promised to come among us again.

July 13th. At Bhat'h-para, Saphul-rana and I spoke to Kurumdee's wife and mother: his wife gave us great hope: on leaving the house, she requested us to pray, after doing which we conversed with a few women, and then went to the house of Rughoo-nat'hq, a viragee, and continued conversing with many till near midnight.

July 14th. Visited the viragee again; he promised to go with me to Chougacha.

July 18th. (Lord's-day.) Preached to the brethren and sisters at Badpookura.

July 19th. Visited at Shaliya, Baluk-shah, and Nor-shah, the disciples of Anani-shah, and conversed with them for a considerable time. Some were affected to tears.

July 20th. Preached this morning at Vusi-poora to two men, who had never heard of Christ and the gospel before; they received two tracts.

Serampore and Calcutta.

On the last Sabbath in this month, were baptized at Calcutta, Joseph Brown, John Bruster, Christopher Smith, Thomas Brown, and Thomas Wilkins, of the 24th regiment.

The following letter is an answer to one sent by the Brethren to bro. Smith, late of Orissa, where he showed much anxiety for the salvation of the heathen. We are happy to perceive that he wishes to be wholly employed in serving them in the Gospel. He intends coming down to Serampore as a probationer.

My dear brother Ward,

Allahabad, July 12, 1813.

I have received your welcome letter, which gave me great encouragement. I am ready to serve the Lord with my whole heart, and I hope the grace of God will enable me to do so. I beg leave to mention, that I am very ignorant in the English language, not having been favoured with a good education; but one thing gives me great relief, that God giveth to all liberally. Therefore I hope my labour will not be in vain among the heathen, for God looketh at the heart of men, and not the outward appearance.

I have applied for 'three months' leave of absence, as Calcutta is nearly a month's journey from this.

Accept my warmest love yourself; and present it to all who love Jesus; likewise to brother Peter. My family unites with me in love.

I remain, &c. W. SMITH.

Hopeful deaths.—Brother Smidt is arrived at Calcutta from Chittagong; he relates, that his wife, of whose death bro. De Bruyn gave an account in a late Circular Letter, died in the full persuasion of her interest in Christ; and that just before she expired she took hold of his hand, and with a most impressive look, said, "I wish you may die as happy as I do."—On the 29th June, died at Serampore, Shushi-mookhee, one of the sisters of our brother Neeloo, aged 24 years. For some time before her death she appeared very anxious to be found in Christ, and entreated brother Ward and different Bengalee brethren to call upon her, and pray with her. In her last moments she committed her soul into the hands of Jesus, and died with much composure.

Punches in Stock in the Serampore Printing-office on the 10th June, 1813.

Old Bengalee fount, - - -	295	Telंगा, - - - - -	654
New Bengalee, - - -	164	Burmas, - - - - -	257
Naguree, large size, - - -	719	Kashmeer, - - - - -	421
Naguree, middle size, - - -	169	Assam, - - - - -	49
Naguree, small size, - - -	509	Tamul, - - - - -	132
Mahratta, - - - - -	214	Shikh, - - - - -	67
Persian, large size, - - -	164	Kurnata, - - - - -	97
Persian, small size, - - -	230	Greek, - - - - -	45
Arabic, - - - - -	87	English, - - - - -	25
Chinese, - - - - -	48		
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A list of Preachers born in India, and sent out by the Serampore and Calcutta church.

<i>Names.</i>	<i>Residence.</i>	<i>Supported by</i>	<i>&c.</i>
C. C. Araloon,	Surat,	The Mission.	
J. Peter,	Balasore,	Ditto.	
J. T. Thompson,	Patna,	Ditto.	
J. C. De Bruyn,	Chittagong,	Ditto.	
N. D'Cruz,	Goamalty,	Ditto.	
L. M'Intosh,	Agra,	Ditto.	
Krishna-pal,	Silhet,	W. Skinner, Esq. monthly,	9
Sebuk-ram,	Calcutta,	Mrs. Skinner,	7
Krishna-das,	Orissa,	Mr. Burns, London,	9
Bhagvat,	{ Just returned from } Burdwan,	Mr. Cornish, Calcutta,	10
Deep-chund,	Calcutta,	Mr. Gordon, Calcutta,	8
Kangalee,	Cutwa,	Mrs. Carey,	4
Punchanun,	Serampore,	Mrs. Marshman,	5
Pran-krishna,	Jessore,	{ A Society of Females at } Dingwall in Scotland,	5
Mamk-shah,	Jessore,	Mr. Scott Moncrieff, Edin.	7
Manik,	Calcutta,		
Booddhi-shah,	At present at Silhet,	Rev. Mr. Pike, Derby,	5
Sadut-shah,	Just come from Jessore,		
Nidhee-ram,	{ Just returned from } Burdwan,	{ A Society of Females at } Edinburgh,	5
Saphul-ram,	Jessore,	Ditto,	4

{ A number of native brethren are employed in different places, and some of them very hopefully, who follow their own employments; among whom we include two lately added to the church, Tara-chund and his brother Mat'hoora, of Vasa-variya.

Chittagong.

To brother Ward.

My dear Brother,

Chittagong, July 13, 1813.

I should be much obliged if you could send me a native brother. The people come daily for instruction, and would attend with more pleasure, if they were instructed by one of their own countrymen. I have got from the Mugs a youth of European extraction, whose father died at Pegu some time ago. The Mugs have brought him up ever since he was six years of age, and have instructed him in their shastras. They have called him Deg Bodrai, and have bored his ears, as is their custom; he is at present with me. The money which you sent me some time back, I have expended in repairing the bungalow and in digging a tank, expecting to have occasion to baptize.

Your's, &c.

J. C. DE BRUYN.

Extracts from bro. De Bruyn's Journal for April, May, June and July.

April 1st. Went on the 9th February to Kathaliko to see Jaya-gopal, at whose house I remained three days. He had gone to Dacca with his family. I stood under a large tree, and preached to many people.

April 6th. Visited the Daroga of Kuttul-sa; in a pond in this village are four or five fishes, in whose noses several fukeers have fastened golden rings. I saw many people there; some had brought goats, sheep, &c. as sacrifices, to obtain some favour. The fukeers subsist on the gifts of the people. I asked them whether there was any command in their shastra for these ceremonies. They answered, "No, but our fathers worshipped here, and we worship also."

April 7th. Went to the same village, and saw about a hundred fukeers, with many others who came for trade. The people told me that Booddhi-sah was a great saint in Chittagong. Many nominal christians countenance this saint, and offer sacrifices to him.

April 8th. I went to see a pond, where people who are sick, or desirous of children, make vows.

April 10th. Went to see a pit, esteemed sacred, called Shekh-phureed. The people report that Shekh-phureed was suspended for twelve years by his feet to a tree, and that his tears during that time dropped on the ground and formed this pit.

April 11th. About twenty attended at my house.

April 13th. Went to Kuliur with brother Shanti-rama, and remained there two days and a night; the people continued with us the whole day talking about the gospel. Many brahmuns were present, who seemed principally to fear the loss of cast.

May 5th. Some days ago, several natives came to me, and remained some time under instruction. They all left me, however, except one, a sarkar, whom two rich Bengalees seized and carried off to-day.

June 2d. Brother Smith and I went to the Catholic priest, who was ill. Two other persons were present, who began to converse with us, but the priest forbid them.

June 3d. Two Musulmans came for instruction, and promised to call every day.

June 4th. The Musulmans came again with two friends, and received a Persian testament.

June 17th. A gentleman sent me for distribution ten English and ten Portuguese new testaments: when these are distributed he has promised to send me others.

July 11th. An old man, Kashee-nat'ba, came and said he wished to go in the way of brother Shanti-rama. He ate with me before every one, and promised to bring his wife and children.

July 12th. Eight bearers came to me to be instructed; they remained during the day.

July 15th. The zumindar of brother Shanti-rama's village has forbidden the natives to permit him to draw water, or to supply him with wood or rice. He has also threatened to break down his house, and to drive him from the village, because he recommends the gospel to his friends and relations.

[July,

*Silhet.**Letter from a gentleman in Silhet to brother Carey.*

My dear Sir,

Silhet, July, 1813.

Your kind favour of the 14th instant I had the pleasure of receiving on the 21st, and have that of enclosing you a letter from that good man Krishna-pat; and beg to observe, that there is not a better person to be got, to explain the Kureem, Kasai language, than the woman mentioned in Krishna's letter. She has two Kusai sons and one daughter; these children she will not leave behind her, should she agree to go to Calcutta, but of this we are not certain as yet. I think to allow her, for herself and family, thirteen rupees per month, and Dewan-*raya* seven rupees per month.

I have likewise prevailed on the head viragee of the Muni-*poora* temple of Silhet, to go to Calcutta. I have promised him twenty rupees per month. He can write the Muni-*poora* language very well, and talks the Bengalee: your pundits and he can assist one another. I have the pleasure of inclosing the Muni-*poora* alphabet, written in the Muni-*poora* character: the lines which are crossed with red are the Muni-*poora* characters, the line below is the Silhet Bengalee. I shall send by Krishna the copy of a Vocabulary, of 216 pages. The Vocabulary is written in the Silhet Bengalee, and contains both the Muni-*poora* and the Kasai language of the Kureem mountains: it may be some help to you. I was four years in collecting this Vocabulary. I sent it down to Calcutta in October, 1811, but I have never had the pleasure of hearing any thing since respecting it.

Muni-*poora* is, I believe, the only country which borders upon Bengal that has never been troubled with war. There are, no doubt, many ancient and valuable records in it. The Muni-*poora* people think themselves more ancient than the Bengalees: they have never had an enemy to trouble them.

Krishna shall be sent down with the afore-mentioned people, as soon as we have the pleasure of your answer.

Wishing you every blessing both temporal and eternal,

I remain, &c.

HINDOOST' HAN.
Digah.

My dear brother Ward,

Digah, July 14, 1813.

I have lately had about three weeks indisposition. Bro. Moore has also been very poorly; but through mercy we are both much better. This season has been the most trying of any I have experienced since I have been in the country. The rains are not set in here yet. Mrs. Rowe will give an account of herself to sister Ward, to whom remember me very affectionately; as also to all the Serampore friends.

Yours, &c.

J. ROWE.

*Patna.**Brother Thompson's Journal for July.*

July 3d. Talked to a few Hindoos at Babooa-gunj; shortly after a brahmun, who was in company with four others, pointed to me as I passed by, and observed to his companions, "That I was the person who made known the precious words." Upon this I went up and conversed with them till a great number came together.

July 4th. (Lord's-day). After divine service at home I went into the streets with the word of life. In the evening we were permitted once more to celebrate the dying love of our dear Redeemer.

July 5th. Another and a greater swarm of locusts visited Patna yesterday evening. To-day a great number of people heard the word at Babooa-gunj; several continued with me to the last, and seemed to take great interest in what they heard respecting the Saviour.

July 6th. Brother Vrinda-vuna visited us this morning; in the afternoon at the Gosae's temple, near Komura, I discoursed from the 3d chapter of Matthew.

July 7th. Preached to many Hindoos, and a few Musulmans at several places. At the ghaut I read part of the 16th chapter of St. Matthew, and preached to a large body of Hindoos and Musulmans, the greater part of whom continued a long time with me in particular conversation.

July 8th. Conversed with several Hindoos at the door of a temple in Alum-gunj respecting the way of life; and afterwards went to the ghaut, where meeting with a few brahmuns, raj-poots, &c. I read aloud part of the 9th of Matthew. Some of these who heard the word yesterday were present to-day also.

July 10th. The Hindoo mentioned on the 11th ultimo, called on me to-day with a friend who desired to have the gospels, which I gladly gave him. At Buhadoor-poorā, a village about two miles from Alum-gunj, two Hindoos took me to some of the principal men of the village, all raj-poots, to whom I made known the everlasting gospel. Several appeared to be attentive and thoughtful.

July 12th. While at the river-side this evening, the following circumstance gave me occasion to say something to my perishing fellow-sinners: The water in the river having considerably risen within the last two days, a fisherman was securing with ropes the wreck of one of his boats, lest they should float away in the night: one of his friends observing this, said to him, "It is likely you will escape the river, but do you not think it probable that a thief will come and steal a plank at night?" To this the fisherman made a reply, "*Shall he then live!*" O man, said I to him, it seems to be a small matter with you to take away the life of a fellow-creature; you are not aware what an eternity of happiness you thereby deprive him of, and what unheard of and endless misery you plunge your soul into; nor do you appear to know the value of the soul. Here I was interrupted by one of the hearers, who said, He conceived the soul to be worth *some lacks of rupees!* I replied, Some lacks of rupees do you say? Yes, many lacks of worlds: for all these in God's account are as dung and dross, if proffered in exchange to redeem but one soul from eternal death. But listen to me---there is but one

sufficient ransom to redeem the soul from the wrath of God which our sins deserve, and that is, the blood of Christ. For God so loved a wicked world, that he gave his only begotten Son to be the propitiation for our sins, that whosoever believeth in him should not perish, but have everlasting life. This occasioned more conversation; after which I left him.

July 13th. Visited the Gosace at the temple near Komura; several brahmuns, kayst'has, and other Hindoos were present, and I had two opportunities of speaking to them. A Hindoo came a good way with me talking of the things of God.

July 14th. Spoke this evening at the river side: a Gosace seemed deeply affected, and though derided for listening to me, he resolved to follow me to be further instructed.

July 15th. Visited our friends at Digah to-day, and spent the day much to my profit and encouragement.

July 16th. Behind a large temple in Alam-gunj, preached to a great number. The Gosace who came home with me the day before yesterday, is still with me: he accompanied me this evening, and greatly encouraged me by his apparent attachment.

July 17th. Made known the word to a few at Komura this afternoon, whose attention gave me great pleasure. The Gosace accompanied me very willingly.

July 18th. (Lord's-day.) Public worship as usual. My moonshee's conversation respecting the Gospel, affords me increased satisfaction. He encourages the Gosace to give himself up to the Lord Jesus Christ, and promises himself to follow.

July 19th. Spoke to a number at Colonel's gunj; several appeared affected by the doctrine of the fall, and greatly to admire the amazing love of Christ in dying for sinners.

July 20th. On going to the river side, a brahmun, a timber merchant, entertained me at his place, and afterwards conducted me to an adjoining temple, where I preached Christ to a few viragees and others, whose ignorance greatly affected me. Last week several viragees called on me, and continued a good while listening to the word.

July 21st. Leaving home earlier than usual I was enabled to preach the word to two attentive congregations of Hindoos, principally brahmuns, at the villages of Buhadoor-pooru and Rumuna: at the latter place, after I had read portions of the gospel by St. Matthew, a brahmun who could read it, took it of me, and seemed very thankful: a tract, the ten commandments, and a hymn, were with it.

July 22d. Four viragees were with me to-day, and for a length of time listened to the reading and explanation of particular parts of the new testament. At the river side opposite to the custom-house, I conversed with a good many Hindoos, and read portions of Matthew, and preached to them. Before I had done, a raj-poot desired to see the book, and on perceiving that he could read, I gladly allowed him to take it, and the ten commandments, a tract, and a hymn.

July 23d. Visited the temple mentioned on the 20th, and finding in it the officiating brahmun and some viragees, I entered into a very par-

ticular conversation with them. The former declared that it was for a livelihood alone he officiated in the temple. A brahmun, and the one mentioned on the 21st instant, called on me to-day, and had further conversation respecting the gospel: the latter being an old man, preferred the large Deva-Naguree, and therefore took a copy of the New Testament in Hindee, leaving Matthew behind.

July 28th. Conversed with several Hindoos in the streets as I walked along, and afterwards at a potter's addressed a few very attentive Hindoos; one of whom took a hymn, and another a tract in Hindee, while the others promised to consider the subject.

July 29th. Visited the Hindee school yesterday; the number of children taught is fifty-five. The teacher Suda-shiva-lala is a very fit, assiduous, and candid man, and as often as he is at liberty during the week, he visits my moonshee, for the purpose of reading the New Testament together, and which is never omitted on the Lord's-day.

July 30th. A brother of Dweep-muni-Mishri, named Hursh-muni-Mishri, a pundit, called on me to-day with a brahmun, and encouraged me much by his conversation. Before he took leave, he begged for the word of God in Sangskrita. I accordingly gave him the Pentateuch and New Testament in this language, and a tract in Hindee, all which he very thankfully received. Gave a kayast'ha the Gospels in the Arabic character, which he reads fluently, and to another the Gospels in Persian.

July 31st. Bachasputi-Mishri, a pundit, son of Dweep-muni-Mishri, visited me to-day to obtain the word of God in Sangskrita. I explained some portions of the New Testament to him, and we had much conversation, after which he most readily and thankfully took the Pentateuch and the New Testament in Sangskrita, as also a tract in Hindee.

Agra.

No news from hence.

Sirdhana.

To brother Carey.

My dearly beloved Brother,

Sirdhana, June 23, 1813.

I attend on my pupil every morning, for three or four hours, and the rest of the day I have for the school and other engagements. I bless God for abundant employ; I am now very busy in preparing the translations of the ten commands, catechisms, &c. into the Persian Hindoost'hancee, for the Roman Catholics here. I am also revising Matthew's Gospel, and preparing it for the press; it will be ready in about another month, if health, &c. be continued: this is a work in which I experience much pleasure, my heart is much engaged in it. I have begun to establish schools, one at my house containing six or seven Roman Catholic children, who are very promising sharp boys; another is begun in the town among the Hindoos: fourteen boys attended a day or two ago, and many more are expected. I have adopt-

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ed Mrs. Sherwood's plan, which is to give the school-master four rupees a month, and two annas for every regular scholar. This encourages them to look out for scholars, for the more scholars the more pay. I hope to see something like the Benevolent Institution established at Sirdhana, to instruct the sons of Europeans and Roman Catholics in English and the country languages.

The success that attends the work in Bengal encourages me much. Glory be to God.

I have enquired respecting the hill people, but have not yet met with any thing very satisfactory: should I live till next February, I shall probably attend Her Highness to Hurdwar, where multitudes of those people assemble, from whom I hope to be able to gain much information. Multitudes of the Shikhs attend there. I hope you will send me a supply of Punjabee testaments to distribute amongst them. Do, my dear brother, let me have a few copies of the Scriptures well bound to present to some of the princes in these parts, especially to the Jays-poora raja and Runujit-singha. I have not yet had either the Sungskrit or Bengalee Pentateuch for myself; do let me have a copy of all that issues from the press; I shall think of you when I visit the country; and go amongst shrubs and trees, birds and beasts; and shall, if possible, send a man to the hills to collect seeds, &c. It is probable that I shall be required to accompany Her Highness to Delhi, in the cold weather, if our lives are spared, when I shall have an opportunity of preaching there I hope, and of doing something for the furtherance of the gospel. Some parts of the word of God have already been sent there.

Our bungalow is covering in, and when it is finished, we expect that we shall have many applications for us to take children for instruction. What can we do? we cannot refuse them, and without help how can we take them? This also I must commit unto the Lord; but if you can send help, do send it to further the cause here.

We have had a very sultry dry season till within this hour, in which we have been relieved by a refreshing shower; and are as though passed into another climate. Blessed be God, I hope now to feel new vigour for the work.

The women here are kept within the purda in the Musulman fashion which is a great hinderance to their instruction. I hope to be able to reach some of them by degrees, on account of my being what is called a *padree*. I have had much discourse with three or four of the women, whom I found full as well informed as I expected. Last Friday I had an attack of a very violent fever, but through mercy I was so recovered as to go through the work of yesterday with comparative ease, and I was engaged more or less the whole day. I have great hopes of my writer, and a very poor old man, whom God has brought to hear the words of life. He hears with great gladness; and he and my writer are engaged every day at the bazar. A number of people sit by them noon and night to hear the scriptures read, and they bring several to hear. If my writer be a true convert, he will be to all appearance an excellent preacher.

Your's, &c.

J. CHAMBERLAIN.

THE MAHRATTA COUNTRY,

No news from hence.

QRISSA MISSION.

Balasore.

My dear brother Ward,

Balasore, July 16, 1813.

During the last four weeks I have been employed in preaching and conversing at Old Balasore under a tree, at Jhurumra, in a temple of Shiva, at Louha-poor, Sar-ga, Dewan-Patna, Kusaitola, Bhaskur-gunj, Muti-gunj, and also in the roads and plains. Many have heard with attention, and have received tracts. At Bag-vrindavan where the pilgrims halt, I have this week preached to a large company of pilgrims from Bengal, consisting of about 900, who are just returned from the temple; amongst them some argued, some were astonished, and could not question me; though they wanted to interrupt me, and some said, "We heard this a long time ago through Mr. Chamberlain;" but the rest paid so much attention as even to stand in the rain and hear me. I preached to them sitting on my horse. I fear I shall be unable to go out and preach during the rains.

Three European soldiers, James Robert, William M'Levey, and Thomas Hardin, artillery men, have lately given in their names for baptism. I have been promised a room for worship, as my house is too small to accommodate the hearers.

I understand that no Musulmans are permitted to see the idol Jugun-nath, except at the annual car festival, when he is drawn out with great pomp. I have learned from the pilgrims, that about forty men have been crushed to death under the wheels this year.

I hope my child is doing well.

Yours, &c.

J. PETER.

COLUMBO MISSION.

To the Brethren at Serampore.

Dear Brethren,

Columbo, March 26,* 1813.

On the last day of February Mrs. C. presented me with a fourth son. She kept on her school till the day she was taken ill. The number of pupils Mrs. C. expects next month amount to eighteen; and mine I believe will be fourteen. Next Lord's-day week we shall

* This letter was not received till the beginning of July.

have a decent little place of worship ready in the pettah. It will seat full two hundred, exclusive of the verandas, of which there is a small one in the front, and another in the back. It has a piece of ground attached to it, that will allow of its being made nearly three times its present size. I wish we may have occasion, and ability to do it. I believe I informed you before, that I was about to borrow a sum of money to purchase this place, and put it into proper repair for a place of worship; but I soon found that the sum required was more than I could by any means procure. At this time, three or four of my friends voluntarily came forward, and offered to take the business upon themselves. They proposed to purchase the place on their own account; to make it fit for a place of worship; and to give it up for that use without requiring any interest for their money. They engage also to make it public property as soon as we can procure funds to put it on that footing. The sum including the ground, repairs, &c. is not large, (Rix Dollars 2200.)

Mr. A. has been nearly a month itinerating among the schools of the district of Columbo. I will give you an extract from one of his letters to me: "After six days work, I feel an unwillingness to remain any longer without a little communication with my soul's friend. Oh, my dear Sir, did you but see the thousands that are truly as sheep having no shepherd, you would think it the duty of any one that can, to stand up and help them. The Lord is unloosing my stammering tongue from day to day, and I have as yet had very attentive congregations. O what a harvest of immortal souls! O for missionaries! O for christian school-masters!" Who can read such accounts, and not be led to pray to the Lord of the harvest that he would send forth many labourers into such a field as this?

I am now beginning to distribute bibles and testaments, and have a demand for a number of Portuguese testaments which I cannot supply. I hope therefore if there are any in Calcutta, you will send or see that there are some sent round by the first opportunity. Mrs. C. uniting with me in christian love to you and all the family,

I remain, &c.

J. CHATER.

BURMAN MISSION.

Rangoon.

No news from this station.

JAVA MISSION.

My dear brother Carey,

Wetevreden, May 26, 1813.

It is with great pleasure that I sit down to address a few lines to you from this place, because I know you will feel a deep interest in all that relates to this infant mission. We are

all in good health, and have been so ever since our arrival. The country, as far as I have seen it, is very pleasant; there are good roads in all directions, shaded with trees on both sides; vegetation is very abundant, but there is much land not cultivated, which is a thing much to be lamented, as esculent vegetables are very dear. The weather is not disagreeably hot in the house, even in the middle of the day; and the mornings and evenings are very cool. I have several times awoken early in the morning, and found it necessary to cover myself. I suppose the coolness of the nights is owing to the dew, which always falls, and sometimes in very great quantities. Showers of rain are very frequent too, owing, I suppose, to the vicinity of the mountains.

I have yet had but little opportunity of becoming acquainted with the vegetables peculiar to Java. I think, however, that I have found one small *Monodelphous* plant, which you have not in Bengal. I intend to send you some of the seeds of it when I have an opportunity. There is also a kind of white sweet potatoe here which I have not seen in Bengal; it is very stringy on the outside, and grows pretty large. The common culinary vegetables are plentiful enough, but very dear; a good cabbage, for instance, cannot be obtained under four annas, and English potatoes are much dearer in proportion than cabbage. I have not tasted cabbage since I have been at Weltevreden. I often wish for some, but the price affrights me. Brother Brown bought a quantity of English potatoes a few days ago, for two rupees and a half, which I think scarcely exceeded a peck. There are many flowers here which are common in Bengal. Mr. R. the Dutch minister, has a fine flower garden, but I think he has not a single flower that you have not at Serampore. The most common fruits at present are plantains, pummesses, oranges, and a small fruit like a loquat. There is likewise a kind of orange, known here by the name of the China apple, but it resembles a small pummess as much as it does an orange. When I become better acquainted with the country and the language, I hope to send you a better account of Java vegetables. Concerning animals I can say but little, the most common are horses, dogs, ants, and musquitoes. The horses are small, but lively and hardy; the price of a good one is about 100 rupees. I have one, for which I paid ninety. Many of the cats have no tails; jackals there are none; birds are numerous enough: I have now five different sorts in one cage, none of which I think are in Bengal. The prettiest sort of the five, is a little bird, with the feathers of a reddish brown, the breast and the under part of the neck are black, the belly is also black, and is separated from the feathers of the breast by a small streak of brown, the head is white, and the bill of a light grey colour: it lives upon rice. If this description is intelligible I shall be glad, the others I must not attempt to describe, as their colours are not so remarkable. I would send you the whole cage, if you would order some person to take charge of it.

I am going on a little with the Malay, but I find the writing of it a very difficult acquisition. The person I have got for a teacher, is, I believe, well qualified for his employment, but as he can speak no language but Malay, it is very difficult for me to understand his instructi-

ons. There are a few words in the Malay which resemble the Bengalee. I cannot but lament, that I have not more time to devote to the study of the Malay language, yet I hope I spare all the time for it that my circumstances permit. The Dutch language is very necessary for the purpose of conversation with Dutchmen, but whether it will ever be of use in preaching, remains to be known. The Javanese language is not spoken here, and from all the information I have been able to obtain on the subject, I think I shall not be able to learn it to any purpose in this part of the country. The nearest place in which the Javanese is spoken, is the kingdom of Bantam; but the best place for acquiring it is at Solo, the Emperor's capital. What means may be put into my power, we cannot tell, but moving into the interior is, at present, an impossibility, were the expense the only object. However, there are many other things to be considered besides expense: this place ought not to be left without the gospel, as it is certainly a fine field for labour; and it is necessary, if possible, to alleviate the enormous expense of a mission to this place by a school; and this can be done no where so well as in the vicinity of Batavia. But I must now lay my paper aside for the purpose of attending a church-meeting, the first perhaps ever held by a Baptist church in Java, at which I expect to admit nine persons.

I have just returned from the church-meeting: eight persons only have been admitted; one poor man labours under so much darkness of mind that he declined coming forward. Between six and seven o'clock next Sabbath morning, is the time fixed upon for baptizing; the place is in a thick jungle, more than a mile from our house. The river there is of proper depth, and the place is so retired, that I think there can be no fear of interruption. The persons who expect to be baptized, belong to His Majesty's 59th regt. one of them is a Corporal, and one a Serjeant. There are four others proposed, who will be brought before the church, if nothing prevents, another month: one of them is the barrack Serjeant, at whose house I preach, and another of them is the Quarter-master Serjeant of the Company's European regiment; the other two are privates. As there are a number of pious persons still behind, I hope some more will soon come forward. Our public meetings are well attended. On Sabbath mornings and Wednesday evenings the number is fifty or sixty, and on Sabbath evenings we have sometimes about eighty, or perhaps near a hundred. The officers know of the meetings, but they make no opposition.

I now feel that I have a great deal of work upon my hands: learning two new languages, improving myself in others, preaching three times a week, receiving visits from the soldiers, and sometimes visiting the sick in the hospital, furnish me with so much employment, that I have no leisure for any thing but my work. I think I am now in the very place for which Providence has designed me, and I earnestly wish that I may go to heaven from Java.

I can say but little as yet concerning a school, but I have reason to think that when I can converse fluently in either Dutch or Malay, and can obtain a suitable house, I shall have some children, and perhaps grown persons also. I think therefore that as soon as I find a suitable house, I shall venture to take it, though the expense may be great, trusting in the

Lord to carry me through the difficulty of a little pecuniary embarrassment should it occur. I know the sum I am allowed to draw, will scarcely enable me to keep a house; but could I get one, I do not expect that I should be confined to that sum for many months, for I have several times been told, that the Dutch wish to send their children to me, only they wait till I shall be able to talk to them.

I have mentioned Mr. R. the Dutch minister: he belongs to the Dutch reformed church; is far advanced in life, and preaches but once in the week. When I first went to see him, he received me very kindly, and made several enquiries about the mission in India. He seemed much rejoiced that the scriptures were translating into so many languages. There is a Lutheran minister here, and a Roman Catholic priest, both Dutchmen.

I had an interview with the Governor, after I had been here about twelve days. He received me very kindly, read most part of bro. Marshman's letter to him while I was present, and when he came to that part, which informed him that the printing-office was re-established, he expressed his great satisfaction at it.

I have not now time to enter into a detailed account of the prices of different articles of food, dress, and furniture; but such is the high price of every thing, that it will be absolutely necessary for us to have every thing possible sent from Bengal. I have drawn 340 rupees, 140 for April, and 200 which was allowed me on my arrival. You may depend upon it I will be as careful as possible, and the sooner I can maintain myself the more agreeable it will be to me.

With our united love to all our brethren and sisters,

I remain, &c. W. ROBINSON.

My dear brother Ward,

Wetlevreden, June 11, 1813.

On Lord's-day, May 30, I baptized eight persons, the spectators were few, as the place of baptism was very retired, and but few persons were informed of what was to take place. We chose this retired spot to prevent disturbance; and upon the same principle, the baptism of our friends was kept a secret from all but a few serious persons till after it was over. I believe, it is now generally known in the regiment, but nothing has occurred on that account worthy of notice. The time of baptism was about seven in the morning. We first sung a hymn; I then spoke a few words on the subject of baptism, and prayed; the ordinance was then administered, and while we were dressing, brother Brown gave out a hymn, which was sung by the spectators; some of whom were much impressed with the solemnity of the ordinance, and expressed their pleasure at seeing it performed according to the Scripture mode. A few Malays were also present, but no one could explain to them the nature of the ordinance, or why it was performed; they were attentive, and not one of them made the least disturbance; their curiosity was so much excited, that I believe they were not heard to utter a single word till all was over. On the following Sabbath evening, the Lord's supper was administered. I began by explaining the nature of a christian church, the form of our church government, the manner of admitting members, and the discipline we exercised towards offenders; referring to the apostolic churches, as the rule of our conduct

in all these things. In the next place, we who had been members of the church in Calcutta, gave each other the right hand of fellowship, as a token of our forming ourselves into a separate church, and then, in the name of the church, I gave the right hand of fellowship to our newly baptized brethren, as a sign of their being admitted amongst us. After this I addressed them in a few words, on the nature of the obligations they had laid themselves under by thus publicly owning Christ, and joining themselves to a christian church, and then proceeded to administer the ordinance in the usual manner. The number of persons present was about an hundred; and such an attentive congregation I scarcely ever saw before; for all seemed impressed with the solemnity of the ordinance, and the more serious part of the congregation expressed themselves highly gratified. An old Serjeant, who came merely to hear what was said, was heard afterwards to say to some of his friends; that he had been to a place where he kneeled more than he had ever done before; and says he, "I never in all my life saw such a solemn ordinance; and as for those fellows who partook of the ordinance, I know them, and I will keep a strict eye upon them, and if they ever go back again, or do any thing that is wrong, I'll run them through;" and immediately struck his halbert into a board, as though he meant to show in what manner he would treat our brethren, should he see any of them go back again. I hope to baptize four more on the last Sabbath of this month, and there are two proposed for the month after. The brethren have prayer-meetings among themselves every evening, and the number of persons who attend their meetings is increasing. Our Wednesday evening congregation is also much increased, and in short every thing seems to go on prosperously among the soldiers.

On Thursday the 3d instant I had a second interview with the Governor, when I presented to him, agreeably to a former request, the following

Memorandum.

1st. It is my intention to study the Malay language, until I become proficient in it, that I may be able to preach the gospel to the Malays.

2d. I wish to become so far acquainted with the Dutch language, as to be able to read it with ease, and converse in it intelligibly; and should it ever appear desirable for me to preach in Dutch, I would then endeavour to obtain a complete acquaintance with that language.

3d. After having acquired the Dutch and Malay languages, it is my earnest wish to study the Javanese, for the sake of doing something towards the translation of the scriptures into the Javanese language.

4th. As a means of support I wish to set up a school, the principal object of which will be to teach the English language; but to this branch of education I intend to add instruction in Latin, Writing, Arithmetic and Geography. Should any adult persons wish to become acquainted with the English tongue, I would gladly undertake their instruction during school hours.

5th. As there is no English preacher on this island, I shall be glad to preach to the English inhabitants, or to the English soldiers, whenever an opportunity offers itself for that purpose.

The Governor seems much to approve of my design of erecting a school, and promised that, if when I wish to begin, I would make him acquainted with the terms, &c. he would have it advertised in the government paper. The subject of preaching to the soldiers came up, and I said I hoped I was not doing wrong in preaching to them; he replied, By no means, so as you preach nothing contrary to military discipline, which I dare say you will not do. But says he, As the cantonments are entirely under military laws, you will do well to speak to the commander of the cantonment on the subject. I asked him if he would give me leave to mention to the commander, that he had wished me to call on him on the subject of preaching; to this he readily agreed. He then invited me to dine with him in the evening, and I left him. This interview took place in the morning, and in the afternoon I called on Col. M. the commander of the cantonments. As I had never seen Col. M. I did not of course know him, therefore when I entered his house, I saw an officer sitting, and asked him whether I could speak with Colonel M. He replied, I am Colonel M. have you any thing particular to say to me? I said, I am a missionary, Sir, and the soldiers in the cantonments have requested me to preach to them. I have already preached to them several times, but as such a thing could not be done against your will, the governor advised me to call on you, for the purpose of informing you on the subject, saying, that he thought you would have no objection. His answer was, I have not the least objection to your preaching to the soldiers, so as you say nothing contrary to military discipline; but, says he, "I will mention it to the Major-General, and let you know his mind on the subject." I assured him that I would never say any thing against military subordination, as I considered it a soldier's duty to obey his officers. He then asked me my name, and whether I was a British subject; when I told my name, he replied, I have heard of you from Major J——. Major J. is the person upon whom I had a letter of credit, and as he received the duplicate of the letter long before my arrival, he did not fail to tell, both soldiers and officers, that a missionary was coming from Bengal. In the evening I went to dine with the governor, and after dinner he brought up the subject of English preaching, and said he would try to get one of the Dutch churches for me, and in case he succeeded he would go and hear me with his whole family, the next Sabbath morning. Before I came away, he promised to send me the Malay Bible, which he had promised to give me the time I first called on him. It seems he had sent two to be bound, one for me, and the other to be sent to Bengal to be reprinted, I believe at the Serampore press, and I think you will have it about the time you receive this.*

As to the Malay language, I must confess that I find it far more difficult to attain than I expected, owing in part to the want of proper helps, and in part to the orthography of a word being little or no guide to the

* "*The Batavia Literary Society have lately undertaken, with the special authority and permission of government, to reprint the Holy Scriptures in Malays, in the Malay character. The work is to be executed at the printing office at Serampore, but revised under the immediate eye of the Society. Mr. Wedding has been appointed Librarian to the Society.*"—*Java Gazette.*

pronunciation. The Malay Bible is of no use to me, as the moonshée cannot read the Roman character. I have several times endeavoured to read it to him, but he understood little of it; this might in part be owing to my defective pronunciation, but I believe the words used in the Malay Bible, are such as few people understand, except those who have been taught to read it from their infancy. Many of the words the moonshée says are Arabic, and he declares to me that the common people cannot understand them. What that translation is which has been printed in the Arabic character, and which you will have to reprint, I cannot tell, but if it be like the other, I am afraid a popular translation of the Scriptures in the Malay language, is still wanting.

I remain, &c.

W. ROBINSON.

BOMBAY MISSION.

Brother C. C. Aratoon's Journal for February; March, and April.

SURAT, Feb. 4th. Spoke to an Armenian about the word of God. The poor man said, "I cannot hear you; for you have no authority from the Apostolic church," by which he means the Armenian church. I told him that these churches were not apostolic, but resembled the Hindoos, as they worshipped gold, silver and pictures, as well as the Hindoos.

Feb. 5th. Conversed with several Armenian ladies and gentlemen, who came to see us. One or two enquired whether their church was the true apostolic church of Christ or not. My answer offended them.

Feb. 9th. Several Armenians met and sent for me to hear my arguments against their church; one of them said, "If the cross is to be worshipped, then asses must be worshipped also, because our Lord rode on an ass into Jerusalem." The rest of the company were much offended, and said to the man, "Surely you are a blasphemous as well as Carapet." He said "I am not taking the part of this new religion, but I speak what I think is right and true."

Feb. 11th. I went to the river side and talked with some Parsees about the ten commandments. They heard me attentively.

Feb. 13th. Went to the public market, and met a viragee. I asked him how he could be cleansed from sin. The poor man began to tremble, thinking I was one of the police officers, because since the dearth, the police have issued orders forbidding these poor people to enter Surat. Others who were near asked me what I wanted with the viragee. I told them that the truth was far from them, because they had sinned against God. Some heard me attentively, and my congregation increased rapidly, till I left them.

Feb. 18th. Spent the whole day in arguing against the silver hands and golden crosses which the Armenians place in their churches and worship.

Feb. 22d. The Armenian bishop sent the priest and church-warden to receive money from me, as they are accustomed to receive once in seven years from all Armenians. I answered, that though I was an Ar-

menian, I was not within the pale of their church, nor could I conscientiously pay to the church. They were much ashamed, and went and informed the bishop; who forbade them to bury us when we should die. He wrote me a letter full of anathemas; he also forbade all Armenians to hear me, or to countenance me.

Feb. 25th. Spoke with four viragees: they said, Our Rama is mightier than all.

Feb. 26th. Spoke with two Musulmans, who heard me attentively.

Feb. 27th. Spoke with three Jews: who said, We suppose the time of Christ is near; he will come to save us.

March 3d. Spoke with three viragees; they heard me attentively, but answered nothing.

March 4th. I showed a Hindoost'hanee Testament to the Parsees. They were not able to read it, and returned it; I afterwards read a few verses to them. From the 5th till the end of March, I was out of Surat, and though I met many, I was unable to make myself intelligible to more than nine persons in the Hindoost'hanee language. I spoke to them as much as I was able: they were very attentive, and are now gone to Poona. The people without Surat talk a kind of Goojratee, like the Parsees in Bombay, which was the reason of their being unable to understand me.

April 3d. Conversed with six Muslumans, several Hindoos, ten Parsees, and three Jews: among all these the Hindoos only were attentive.

April 6th. Spoke to five Jews; and several Hindoos.

April 8th. Conversed with several Hindoos. Some of them told me, "Whatever you say is in our shastra, but not in your book." They mean in the bible. They said, If you had got such a good book, you would not kill animals.

April 11th. Spoke to two Jews. They still say, We are the seed of Abraham. Surely God will deliver us from hell; he will not let us perish.

April 12th. Several Armenians disputed with me a long while about my not having baptized my little boy.

April 14th. Conversed with three Shavé-raws. They have another kind of shastra; they are not viragees, but resemble them in some things. I will write some account of this cast hereafter. They heard attentively.

April 15th. Conversed with two Roman Catholics. They said, The truth is in the Romish mother-church and no where else.

April 17th. Spoke with two Parsees. They said, "Unless a man believe in Zurtosh (Zoroaster,) he cannot be saved."

April 19th. Distributed some bibles and a few tracts among the soldiers. Some of them informed me of the piety of our brother Chatoq's brother, who lately died at Bombay.

April 22d. Spoke with several Hindoos. Some said, You are speaking of things done in the Satya-yoog; it is very difficult for us to understand.

April 25th. Spoke with several Parsees at the river side; all were attentive, but none of them spoke a word either good or bad.

April 26th. Conversed with several Hindoos in the public-market. After I had finished my discourse, some of them followed me to my house to hear again.

April 29th. Spoke with fifteen Parsees, and read some part of the 5th

chapter of Matthew. They said, This is a very excellent book, it is just like ours.

April 30th. Conversed with four Portuguese. These poor people say, that here is no bible in any language except the Latin, and that they cannot understand.

To brother Marshman.

My dear Sir,

Bombay, May 26, 1813.

-----In this place I find no appearance of vital religion, though we have found more friendship than we had reason to expect. In one case however I must notice the goodness of the Lord: A young officer four months before our arrival was awakened by reading Cowper's Poems. On our arrival he found us out, and has been much with us. We think he gives evidences of a work of God on his heart, clear and thorough. His conversation we have found profitable and delightful.

I am, with christian affection,

S. NOTT.

Miscellaneous Intelligence,

AND

BRIEF NOTICES,

RELATIVE TO

INDIAN LITERATURE, MANNERS, &c.

ACCOUNT OF CRIMINAL PUNISHMENTS AMONG THE BURMANS.

Communicated by Captain K-----.

Crucifixion.—Beheading with the Burmans, is, as hanging with the British, the general mode of executing criminals; in heinous offences, however, this is deviated from, and crucifixion has of late years been pretty frequent. The mode of crucifying, varies: the cross is sometimes of this form,* sometimes of this:† On the first, the hands are nailed to the cross piece, and the feet to the bottom. On the second the hands are nailed to the upper plank, a nail through each side to the second, and the feet to the third. The stomach is in general cut open, and the bowels let out, while the criminal is alive. I saw one hardened wretch, to shew the contempt in which he held his judges, spit on his bowels as they hung from his body.

Hanging by the heels.—This punishment is used on various occasions. A Captain G. with whom I am intimate, was hung up by the heels at Praun; a rope being passed over a beam, was made fast above his feet; he was then hauled up, and thus suspended from the ground, with his head downwards. It was under the plea of his having been insolent; but I have known it used for other faults. This was the second European commander who had undergone this kind of suspension, which came within my knowledge.

Punishment for Adultery.—The Burmans do not entertain the same idea of this crime as Europeans: it is not through want of a legal marriage-contract, that two persons are considered as living in this state, as we consider it, but the want of fidelity in two persons who have promiscuously lived together. A European taking up his residence at Pegu, enters into a contract with the friends of a Burman female on whom he has fixed his choice, and agrees to pay what is stiled the lady's debts, which are in proportion to her beauty and person. A written paper is given to the person who has thus liberated the lady, signed by herself and witnesses, in which she acknowledges herself under an obligation for the amount



M m

paid, and agrees to live with the person : but although it is not mentioned in the agreement, the lady can depart on discharging the amount, should any disagreement take place. The interest of the money however, and the charges for food, clothing, &c. soon swell to an amazing amount against her, all of which she would be obliged to pay by law : this renders it impossible for her to extricate herself. In this state, she is not considered by the Burmans as living in adultery, nor will any lady in the country hesitate to associate with her; for she is as subject to the punishment which the law inflicts on the crime of adultery, as any married lady in the land. The punishment is as follows: on being convicted, both she and her paramour are stripped naked, and led round the town, a gang going before, giving notice to the inhabitants of their approach: at every cross road they are severely flogged with a long rattan. After having gone the round, they are liberated, and the woman exonerated from any further obligation. I am sorry to say that this was literally put in execution by two European gentlemen (whom I knew) at two different times: no persuasion on our part could assuage the revenge their jealousy had excited; no means were left untried to prevent so great a stigma on the European character; but no appeal to government could avert the execution. The reply was "They had requested the law to be literally enforced, and enforced it must be." It was of course done, although one of the women, if not both, were far advanced in pregnancy.

Another punishment for the same offence.—A young woman, a concubine of the prince's, whom I saw at Ava, was found unfaithful: she was condemned to be first stunned by a blow on the head, and then sown up in a buffalo's hide, and set adrift on the river. I did not see this myself; she had arrived at the ghaut, as I pushed off; but the gentlemen who came there to take leave of me, saw the whole transaction, and gave me the account.

When I first visited Pegu in 1791, there was a village without the northern gates, called Takla, (the word means the suburbs,) appropriated to prostitution; a woman who had been unfaithful to the person with whom she lived, was by him placed in this village, till by the wages of prostitution, she was able to discharge the obligation she was under to him: I have seen hundreds sitting in front of their houses at night, with a light and a pair of scales, for the purpose of weighing the silver paid them, (there being no coin in Rangoon). They were under the charge of a superintendent, who collected the fruits of their ill-earned gain; from this place they had little hopes of escape, as the interest, food, &c. greatly augmented the debt. This place was burnt down, and I believe at the solicitation of Colonel Symes, our ambassador, it was abolished; but to this day the term "Takla woman" is considered as a great reproach.

CIRCULAR LETTERS.

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*August, 1813.*  
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MEMOIR

RELATIVE TO THE TRANSLATIONS OF THE

Sacred Scriptures.

Addressed to the Society, 1813.

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VERY DEAR BRETHREN,

Called by the return of the season to lay before you and the public an account of our progress in the work of translating and printing the Sacred Scriptures, we feel our minds affected by sensations in some measure new to us. *Ten years* have now elapsed since we were strongly impressed with the importance of attempting to extend the translations of the Scriptures to the various languages of India. We saw, that if ever the Gospel took deep root here, it must be through the Sacred Scriptures being translated and put into the hands of the various tribes of India, whose dialects differ so much from each other, though most of them originate in one common source; as, however laborious any missionary might be, while the truths he delivered were presented to his hearers merely by the living voice, without being followed up by the words of life in a written form, to be read and imprinted on the mind at leisure, he would be often misunderstood, even by his well-disposed hearers; and on his decease, or his departure from the spot, the fruit of his labours might quickly wither, and in a short season leave scarcely a vestige behind to shew that the word of life had been made known at all. While on the contrary we evidently saw, that when the Sacred Scriptures were published in any dialect, not only might a European missionary animated with love to the souls of men, carry among them the word of life with the highest effect, if accompanied with the divine blessing; but should the Lord be pleased to impress the hearts of natives in reading the Divine Word, (instances of which we have known,) European missionaries would not be always necessary for that work; one native converted thereby, might be the means of converting others, and these of a still greater number, till the Lord having thus given the word, great indeed would be the company of its publishers.

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But although we saw with what ease multitudes might be raised up to make known the word when thus translated, we knew, as we have no reason to expect miracles while ordinary means are afforded, that to translate the Sacred Scriptures into any language, would require much time and patient labour. We were indeed sensible that natives, though capable of carrying the scriptures when translated, to any part of India, would never be able of themselves to accomplish the translation of the word. Having therefore obtained a knowledge of the Sanskrit and Bengalee languages, and being thence enabled to form some idea of the nature and construction of the other languages in India, as well as familiarized in some degree with the difficulties attending the work of translation, to avail ourselves to the utmost of the opportunities for obtaining assistance in the other languages of the country, which our situation near the metropolis of British India afforded us, as well as of the press which Providence had put into our hands, appeared an indispensable duty. In resolving to do this, we trust we were not influenced by a vain idea of peculiar fitness for the work, nor had we any wish to intrude on the labours of others: at this time indeed, we knew of no other who had engaged therein. But as we saw that this work must be done before the gospel could spread widely in India, and knew that to accomplish it would require many years, we determined to forward it by every means in our own power, and to encourage others who might hereafter be desirous of engaging in the same important work. This we did in the case of our brethren Cran and Des Granges, when they came to India, and our beloved friend, the excellent Henry Martyn, all of whom have now entered into the joy of their Lord. We did not, it is true, immediately desist from any part of the work we had begun, when others entered on the same; because we did not consider the translation of the word of God as a matter of vain and carnal competition; but as a work essentially necessary to the spread of the gospel, and the glory of the Redeemer: and from the uncertainty of human life, it was impossible to say, whom of those engaged in this important work it might please the Lord to call home first. Nor, in case the Lord should be pleased to lengthen the lives of all engaged therein to its completion, did we contemplate it as a misfortune that others had engaged in the work beside ourselves: we rather rejoiced in the hope that by mutually availing ourselves of labours carried on independently of each other, the translations of the Scriptures would be more speedily brought to perfection, and the spread of the gospel be thereby accelerated among the nations around.

While we thus contemplated the undertaking, however, we were by no means insensible of the difficulties to be surmounted. Among these, that of obtaining the requisite pecuniary supplies, though great, was by no means the only one. Most of these languages, beside the difficulty of acquisition which they involved, were hitherto destitute of types, and although some of them possessed an alphabet and certain principles of grammar, the orthography of them was in some instances a perfect chaos: nothing was reduced to order; nothing certain relative to it was to be found in any written work. Divine wisdom had however in mercy hidden from us that tremendous misfortune, which when types were pre-

pared and every thing brought to a considerable degree of perfection, threatened to annihilate the whole.

But now, very dear brethren, when after a lapse of *ten years* we find that the Lord instead of forsaking us, has been with us beyond our highest expectation, has given us natives of the greatest talents to assist us herein,—has mercifully inclined the hearts of his people to furnish us with adequate supplies for this great work,—and has graciously stirred up the hearts of his children to repair the loss which seemed likely to overwhelm the undertaking; in a word has so blessed us that we see the grand difficulties surmounted, and the way open for the work to be completed, ——— what shall we say? “The Lord is gracious and merciful; slow to anger and plenteous in mercy.”

In giving a sketch this year of the state of the translations, it may not be improper to follow some kind of geographical order, and to mention first those which are spoken in the middle part of India; and then advert to those spoken in the south, in the west, in the north, and to the east of India. We begin with those spoken in the middle part of India, under which description may be included six; the *Sungskrit*, the *Hindee*, the *Brij-bhassa*, the *Mahratta*, the *Bengalee*, and the *Orissa* languages. The first among these is,

1. The *Sungskrit*. This language claims the first place, both from its being the parent of most of the other dialects, and because it is understood throughout the whole of India, although at present the colloquial medium of no particular part. In this language the New Testament has been in circulation nearly three years; and the accounts we have received from our brethren, furnish more than a solitary instance of a brahmun's readily receiving a New Testament in this language, whose pride perhaps would scarcely have suffered him to receive it in a vulgar dialect. The Pentateuch was published about two years ago; and the Historical books were in the press, some time before the late fire. They are now nearly completed.

2. *Hindee*. In this language, we mentioned in our memoir last year, that we had put a second edition of the New Testament to press. This edition consists of Four Thousand copies. The earnestness with which the first edition was sought, seemed to render so large a number necessary, which we have still reason to believe will scarcely suffice, till a third and improved edition can be prepared for the press. The fact is indeed, that we have been obliged to give St. Matthew's Gospel of this new edition away separately, to satisfy the wishes of the people while printing the rest of the New Testament. With the Scriptures of the Old Testament we have also been enabled to go forward in this language: the Pentateuch is now printed off, and the Historical books put to press.

3. The *Brij-bhassa*, is spoken in the upper provinces of Hindoosthan, and contains perhaps a greater mixture of *Sungskrit* words than most of the other dialects of the *Hindee*: it claims the *Deva-naguree* as its own proper character. In this dialect brother Chamberlain began a version of the Scriptures above two years ago, in which he had last year finished the gospels. Since his removal to Sirdhana, he has revised them, and we are about to put St. Matthew's Gospel to press. This version is likely to

be more acceptable to the people of the Doonab, than either the Hindoo or the Hindooost'hancee versions.

4. The *Mahratta*. In this language the whole of the Scriptures are translated; and this year we have been enabled to bring the Pentateuch through the press. The Historical Books are also now in the press, and in considerable forwardness. Of the utility of this version we have increasing testimony: among which a fact, lately come to our knowledge, furnishes a remarkable instance. At Nag-poora, the capital of the Berar Mahratta dominions, a gentleman friendly to the Scriptures, gave a copy of the New Testament to a brahmun, a man of high estimation. He received and read it; but discovered no peculiar regard to the Gospel, till about a fortnight before his death, when he openly declared, that he gave up all hope in his own religion, and trusted only in the Lord Jesus Christ who gave his life a ransom for sinners. His astonished family expostulated with him, and even manifested resentment, but all in vain: the dying man had obtained a view of the Friend of Sinners, and he appeared to cleave to him to his last moments. This effect was produced entirely by the divine blessing on his perusing the Scriptures: it does not appear that any one ever conversed with him on the subject of Christianity. How wonderful are the ways of God! How does he delight in magnifying his holy word!

5. The *Bengalee*. In this language the New Testament has gone through three editions. These being quite exhausted, and the desire for the divine word in Bengal, exceedingly increased, we determined to put to press a *fourth* edition, to consist of Five Thousand, the largest number we have ever yet printed. The printing of this edition is in great forwardness; and we hope a few months will give it to the desires of the people, whom we have now often the pain of sending away without a book when they come seeking one, as we have scarcely a single copy of the former editions left. Even this edition will receive many retouches tending to render particular passages more perspicuous. This will be the case in a greater or less degree, with all the versions; and to care respecting this, will we trust be our delightful study to the last hour of our lives, and constitute one of the chief things we shall recommend to those whom the Lord may raise up to succeed us. A second edition of the Pentateuch in Bengalee is printed off. It consists of a thousand copies. The Hagiographa has been long out of print.

6. The *Orissa*. The translation of the whole Scriptures has been long finished in this language. The Historical books have been in the press the whole year, and are nearly finished: these when done, will leave nothing of the Sacred Scriptures unpublished in this language beside the Pentateuch. These six languages include the nations which form the middle part of India, and probably comprize more than fifty millions of people. We now turn to those spoken on the South of India in which we are engaged: these are two, the Telinga, and the Kurnata.

7. The *Telinga*. The types in this language which were entirely destroyed by the late fire, we have been enabled completely to replace; and we have in consequence began to put the New Testament to press in this language. A Grammar therein by brother Carey, however, which was then in the press, it appeared desirable to print off first. This is

now done; and the gospel by St. Matthew is also nearly finished. We hope that as the requisite preparations for going forward are nearly completed, our progress in printing this version in the course of this year will be pretty considerable.

8. The *Kurnata*. This language, as has been already observed, is so nearly allied to the *Telinga*, as to admit of being printed with the same types, by the help of a few additional letters. These are now all prepared anew; and a grammar in this language is ready for the press. The New Testament, the whole of which is translated, is now at press.

9. Further South, beyond Ceylon, lie the small but numerous Maldivian isles. These have a language and an alphabet peculiar to themselves. The late Dr. Leyden had made some progress in ascertaining the nature of this language; and after his death the learned native he employed, coming to us, we thought such an opportunity of giving the word of life in the language of these numerous isles ought not to be lost, as it might not occur again for many years: we therefore retained him. He is well acquainted with *Hindoost'hancee*, which renders the communication with him easy. In this language the four Gospels are now finished; and we have nearly completed a fount of types in this alphabet, which in the name and figure of the letters, bears a pretty strong resemblance to the Persian alphabet.

From the south of India we proceed to the languages on the West of India; these are the *Gujarattee*, the *Bulochce*, and the *Pushtoo*.

10. The *Gujarattee*. A year or two ago we laid aside this version for a season, although few of the dialects originating in the *Sungskrit*, are more accessible to us. Circumstances however have since concurred to convince us more strongly than ever, of the propriety of persevering in whatever our hands find to do relative to the Sacred Word, however distant the prospect may seem of its being brought into immediate use. Brother Carapiet Arratoon on going to Bombay in the beginning of this year, by the strict enquiries made by the police officers into the object of his journey, was led to conclude that he could not remain with safety at Bombay; upon which he immediately withdrew to Surat, (the birth-place of his wife,) in which city he continues to labour; and the readiness with which the Scriptures are received there even in the *Mahratta* and *Persian* languages, makes us wish we had them in the vernacular dialect of the province to send thither. We have in consequence resumed that translation; and have begun casting a fount of *Gujarattee* types to render it still more acceptable. We hope at no distant period to see this province in possession of the word of life in a language which the people can readily understand.

11. The *Bulochce*. Above *Gujurat* to the north west lies *Bulochistan*; in Arrowsmith's map termed the country of the "*Ballogees*." This country lies beyond the *Indus* to the west: it extends southward to the sea, and northward to *Afghanistan*, the seat of the *Pushtoo* or *Afghan* nation. The language, although it contains a great number of *Sungskrit* words, is still widely different from most of those already enumerated. The learned men who assist us were long in the service of the late Dr. Leyden, and are thoroughly acquainted with *Hindoost'hancee* and *Persi-*

an, which renders the acquisition of this language easy. The translation is advanced to the Acts of the Apostles; and the Gospel by St. Matthew is in the press. The character is the Persian with no variation.

12. The *Pushtoo* language. Farther north, but still on the west side of the Indus, is *Afghanistan*, which forms the east part of modern *Khorasan*. The inhabitants term themselves *Pushtoons*, but are called *Afghans* by others. Candahar is their chief city, although Cabul is the capital where their present monarchs reside. This is the nation which Sir William Jones, and others on his authority, have conjectured to be the descendants of the ten tribes, carried away captive by Salmanezar and "placed in Halah and in Habor by the river of Gozan; and in the cities of the Medes." Nor is this conjecture altogether void of probability.* The learned native with us, says, that his nation are "Beni Israel, but not Yuhoodi," "sons of Israel, but not Jews." The language contains a greater number of Hebrew words, than is found in that of any nation in India: and indeed the ancient Media, according to Pomponius Mela and other ancient geographers, was at farthest, within a few hundred leagues of this country. The inhabitants are now however enveloped in the darkness of Mahometanism. Their alphabet is the Arabic with such letters added as enable it to express the sounds of the Sungskrit language. The Bulchoee language differs widely from the Pushtoo; but these two countries are under the same monarch, the king of Cabul; and there is reason to believe that they were formerly one nation. The translation of the New Testament in this language is carried forward as far as the epistle to the Romans; and the gospel of St. Matthew is now in the press.

13. The *Punjabee*. More towards the north, but within the Indus, is the nation of the *Shikhs*, who speak the *Punjabee* language, in which we several years ago begun a translation of the Sacred Oracles. In this language a fount of types has long been prepared; it formed indeed one of those destroyed in the late fire. This fount we have replaced, and a grammar of the *Punjabee* language is now published. In this language, the New Testament is printed as far as the epistle to the Romans. Another six months will therefore, we hope, give the Sacred Scriptures to this independent nation.†

14. Farther north-east lies the delightful valley of Kashmeer, once a province of the Mogul empire; but now under the king of Cabul. This nation has an alphabetic character formed from the Deva-naguree. In this character we have prepared a fount of types, and the gospel by St. Matthew is now in the press. The translation is carried forward as far as the first epistle to the Corinthians.

These form all the languages of India to the west of the Ganges in which we are engaged. The Maldivian language neither belongs strictly to India, nor does it appear to have any great affinity with the Sungskrit; but of most of the rest the Sungskrit is evidently the parent. The Pushtoo, with the Bulchoee however, forms an exception; this language seems to form the connecting link between those of Sungskrit and those of Hebrew origin.

* See the note at the end.

† For a further account of this nation, see a valuable memoir by General Malcolm in vol. 11th of the *Asiatic Researches*.

We now turn to the east of India, where we have certain languages presented to our view of quite a different origin, but which still so far unite with the Sungskrit, as to make its alphabet the only medium by which they are expressed, as well as to admit many Sungskrit words, and much of the construction common to its various dialects. We must however first mention,

15. *The Assam.* North-east of Bengal lies the kingdom of *Assam* which extends eastward to the borders of China. In this language a version of the Scriptures was begun above two years ago. When we begun the examination of the language, we were led to suppose that the Bengalee types would fully answer the purpose of printing the *Assam* version. But on further examination we perceived, that though the letters of their alphabet have in general the same name and power as those in the Bengal alphabet, there are yet several which vary a little in their shape from them, and in one instance, the *Assam* alphabet is certainly superior, it has two distinct letters to express, *b* and *v*, for which the Bengalee alphabet preposterously uses the same character. The translation of the New Testament into this language is nearly completed, and in printing we have advanced to the middle of the Gospel by St. Matthew.

16. *The Burman.* Southward of *Assam*, and separated from it only by the little kingdom of *Muni-poora*, lies the Burman empire. The basis of the Burman language is supposed by bro. F. Carey to be partly Chinese; but as that language when its characters are disused, has no medium through which it can be represented to the eye, the Burman and the other Indo-Chinese dialects, which use an alphabet, have adopted that of the Sungskrit; but they have altered the sound of certain of its letters, as well as added intonations thereto unknown in the Sungskrit language and which originate in the Chinese. In this language, such progress has been made, that every thing which remains is perfectly easy. A grammar of it is now in the press; and brother F. Carey is busily employed in preparing a dictionary. His own acquaintance with the language enables him to converse in any circle; and he is now sent for to *Ava* on a medical account by the Prince the Heir Apparent, who has ordered him a sum to cover his journeying expenses. Relative to the printing of the Scriptures, we have reason to hope that it will be permitted to be done in the country under brother F. Carey's own inspection; for which purpose we have prepared a press and a fount of types. These, and the press with all its apparatus, the Viceroy of Rangoon has ordered the captain of the Burman ship which brought a Burman Ambassador to Calcutta, to bring round free of freight. This press our young brother will be able to apply with great advantage, as he is thoroughly acquainted with printing, having been brought up in the printing-office under brother Ward. Should the Lord be pleased therefore to succeed the effort, this press may be the means of diffusing throughout the Burman empire, knowledge both divine and human.

17. *The Pali or Magudha.* This language is in reality Sungskrit, with scarcely any variation. We have already had occasion to observe that it is the learned language of the Burman empire, and of Ceylon. With this language brother F. Carey's knowledge of Sungskrit brought him at

once acquainted, and his study of it has accompanied that of the Burman, and often served as a guide therein; as it bears nearly the same relation to that part of the Burman which is not derived from the Chinese, as the Sungskrit bears to the Bengalee. How far he has advanced in the translation of the Scriptures into this language, we are now unable to say; but we know that nothing is wanting but sufficient time and leisure, to enable him to complete a version of them therein.

18. *The Chinese.* We now come to the last of the languages to the east of India, and to that which is probably the source of all those which begin where the Sungskrit ends, several of which however, unable to retain the Chinese characters, have expressed its colloquial medium in an alphabet formed from that of the Sungskrit. This language in the characters peculiar thereto, is read not only throughout China; but in Cochin-China, Tonquin, and Japan. It was mentioned in a former memoir that the translation of the New Testament was finished in this language: we have now to add, that the better half of the Old Testament is also translated; and we have this year been diligently employed in making preparations for printing both the New and Old Testament with *moveable METAL TYPES*. The same metal types when prepared, will easily print them both, as in every sheet the same types, with the addition of such new ones as the sense requires, are put together afresh, and thus one type cut in metal may be made to supply the place of a thousand cut on wood in the ancient Chinese way, their wooden blocks requiring the same character to be cut anew, should it occur a thousand times. The preparing of these moveable metal types causes the printing of the Scriptures to advance slowly in the beginning; but as we advance, the number of new characters will lessen, and the progress of the printing become much more rapid. The expense of preparing the metal types for the whole Scriptures will be something below that of cutting the blocks of wood in China for the New Testament alone. When once prepared, however, new and improved editions of the Scriptures can be successively printed at will with the same types, and with a cheapness and speed, scarcely attainable in any other language; as a Chinese type is not a letter, but a noun or a verb, and in certain cases, a phrase, or a short sentence. The utility of these types in printing a work like the translation of the Sacred Scriptures, which must necessarily be for many years in a state of progressive improvement, is too obvious to need mentioning: the labour of bringing them to perfection, will therefore, be amply repaid by the advantages arising from the use of them in the course of a very few years. There are also certain circumstances in the very nature of metal types, which must ultimately render them superior in beauty to those cut in wood; the metal admits a much more delicate stroke than wood, and it is at the same time more firm and durable. In wood the very fine strokes, by the pressure of frequent printing, either break in certain places, or wear down before the larger strokes, so as to render the impression less clear and legible; this inconvenience is obviated by the superior durability of the metal types: wood also naturally absorbs the fluid of the ink in certain places, which necessarily injures the legibility of the impression, unless the characters

be cut very large; from this defect however, the metal types are perfectly free. The *cheapness* of printing with them also, through the low price of labour here, will eventually be so great, that when applied to a language in which millions of copies of the Scriptures will be ultimately required, the saving to the public will be such as will not be easily credited.

Of these languages, *eight* are spoken within the British dominions in India, and *ten* out of them. The former are, the Sungskrit, the Bengalee, the Hindce, the Brij-bhassa, the Orissa, the Telinga, the Kurnata, and the Gujurattee. The other ten are, the Mahratta, (partly current within the British territories) the Kashmeer, the Maldivian, the Bulochce, the Pushtoo, the Shikh, the Assam, the Magudha, the Burman, and the Chinese. Of the versions of the Scriptures in these eighteen languages, there are only *three* not in the press, the Gujurattee, the Maldivian, and the Magudha; for these three however the types are either completed, or in a state of preparation. We formerly began printing the gospel of St. Matthew in the Gujurattee language with Naguree types; but deeming it well worth the labor to give the Scriptures to the people of this province in their own character, we have now deferred printing till a fount of Gujurattee types shall be prepared.

In these languages however, the reader will perceive that we have been able this year to bring but few distinct parts of the Scripture wholly through the press: the Pentateuch in the Bengalee, the Hindce, and Mahratta languages, being almost the only part we have been able to finish. This arises from two causes; after the dreadful fire which destroyed our types, we had of course to prepare all anew; this year therefore has been chiefly a year of preparation for future labours. But this would not have prevented our making much greater progress in printing, had not another cause intervened, which to us furnishes new matter for gratitude, as it still promotes the grand object in view, the spread of the Divine Word.

OTHER TRANSLATIONS of the SCRIPTURES lately printed or now in the press. Nearly two years ago the Calcutta Auxiliary Bible Society generously resolved to give a Tamul edition of the Scriptures to the Christians on the Coast, the fruit of the labours of Swartz, and Gericke, and others, whose memories are blessed. Finding after due enquiry that they could not get an edition printed either at Tranquebar or Vepery, without incurring a great expense, they applied to us, desiring we would cast a fount of Tamul types, and print an edition of Five Thousand copies of the Tamul New Testament. This we cheerfully undertook, and had completed a Tamul fount of types a few days before the fire happened, in which they were all destroyed. On account of the great distress felt in that part of the country for the Scriptures, we, however, began casting a new fount of Tamul types before we completed any other; and so much was this work succeeded, that we were enabled to prepare the types and finish the edition of five thousand copies, (containing above 700 8vo pages) within ten months after the fire. The price too, at which we were enabled to render this edition when the casting of the types was included, was somewhat less than that at which the Bible Society procure the same quantity of letter-press, in a Stereotype edition of the New Testament. Find-

ing that this brought editions of the Scriptures within a moderate expense, the Calcutta Bible Society requested us to cast a fount of Cingalese types without delay, and proceed with the version of the New Testament in that language, which we did; and it is now more than half finished. Since then they have employed us to prepare a fount of Armenian types, and to print an edition of the whole bible in that language; and last of all, they have desired us to prepare for an edition of the whole Malay Scriptures in the Roman character. The Armenian types are partly cut; and great progress is made in those united and accented letters which are necessary to fit the Roman alphabet for the Malay version. Those who love the sacred word will also rejoice to hear further, that we have since received an order from the Lieutenant-Governor of Java, and the Literary Society established there, to print a version of the Malay Scriptures in the Arabic character, in which character they have sent us a copy of them in five volumes 8vo, printed at Batavia, at the expense of the Dutch Government in the year 1752. The Corresponding Committee of the British and Foreign Bible Society have also desired us to print the Hindoostanee version of our lamented friend the late Reverend H. Martyn, in the Persian character, which we have begun doing, and have brought the gospels nearly through the press. Thus while making preparation for printing various new versions of the Scriptures, we cannot but adore the God of mercy who is thus sending forth large editions of the Scriptures in those languages into which they have been long translated.

New Types in a reduced size. As the Lord has been pleased thus to bring forward the Translations of the Sacred word which were formerly made; and so to smile on those now in hand, as to give us hope of their being completed in a few years, should the means be graciously continued, the most effectual way of promoting their diffusion among the nations around when finished, seems an object of great importance, as it is only in proportion to their diffusion that they can produce due fruit. The difficulty herein, however, does not regard their mere distribution; the scarceness, and in some instances the high price of the copies in the Tamul, Cingalese, Malay and Armenian versions; and the speed with which a version of the later translations has been exhausted, form together a most striking proof that men will read the Sacred Scriptures if they can obtain them; or rather that the care of God over his Word is such as to secure the circulation of the largest edition of it, which those who love the Scriptures are able to prepare. But as gratuitous distribution must perhaps be continued for some time longer, it seems an important question, how the greatest number of clear and legible copies can be furnished at the least expense to those, whose regard for the souls of men prompts them to this noblest of all charities. A great occasion of expense has hitherto been, the largeness of the oriental types, which is such, that although the low price of labor in Bengal enables us to print the same quantity of letter press in the Sacred Scriptures, cheaper than can be done in any other part of the world, (a blessing for which we can never be sufficiently thankful), the expense of a whole New Testament amounts to a large sum. The Bengalee New Testament, although

the types when cut were the smallest which had ever been seen in that language, still makes nearly nine hundred 8vo pages. This consumes paper to no valuable purpose: the book is not read with greater ease on this account; on the contrary its bulk rather discourages than invites perusal. The reducing of the types in size therefore, so as fully to preserve their legibility, is now under consideration; and after repeated trials we find that this can be so done that the saving in paper and in press work shall be nearly sixty pounds in a hundred, and thus *ten thousand* copies be printed for the price which *four thousand* cost at present. This when fully carried into effect, will enable us to give the New Testament in Bengalee, Ilindee, Mahratta, and the other languages of the east, at somewhat more than *half the price* of a New Testament from England of the stereotype editions. Meanwhile the types thus improved, will greatly exceed in beauty the large types of the first fabrication; and the reduction of the quantity needed, will enable us to print the Scriptures on better paper, which, together with the portable size of the volume, will render them far more convenient for perusal: in Bengalee the whole Scriptures can be brought into one large octavo, instead of being divided into five volumes as in the first edition.

The importance of this to the spread of the Word of God throughout the nations in the east, for which purpose so many hundred thousand copies will ultimately be requisite, has made us turn our attention to this object in the closest manner, and has determined us to carry it by degrees through all the languages in which we print the Scriptures. For the attainment of this object, we are endeavouring to avail ourselves of every means with which the Lord has been pleased to furnish us; and we find the skill of our highly esteemed brother Lawson in cutting types, of peculiar value in this work: that we should indeed have a brother brought out and permitted to remain with us just at this period, so eminently skilled in things of this nature, and so willing to devote himself wholly thereto, we cannot but regard as one of those tokens for good which the Lord has so often shewn us in the course of this work.

Relative to the versions of the Scriptures however, we have still another object much at heart; *the improvement of the paper of India*. It is impossible that the scriptures can be diffused sufficiently among the nations, if copies are printed only on paper brought from Europe; the high price of it will render this impracticable. The cheapness of the raw material from which paper is fabricated in India, therefore, and the low price of labour here, render the improvement of it an object of peculiar value in the future circulation of the Scriptures; and indeed in the diffusion of general knowledge throughout India; an event which, if it does not accompany, will be certain speedily to follow, the reception of Christianity. In this we have already so far succeeded, as to communicate a degree of durability to Indian paper which it has not hitherto possessed. It remains to improve its quality and its colour, which we have reason to hope we shall be able finally to do. Should this be accomplished, to present the Divine Word to the various nations of India in a type improved in beauty, and on a superior paper, can scarcely fail of increasing the desire after it; and when the very mean

that the former is the Calachena of Ptolemy, situated in the northern part of Assyria, and that Habor is the mount Chabor of Ptolemy situated between Media and Assyria. He adds, that in the mid space between that spot and the Caspian sea, is the city *Gauzania*, which he deems the Gozan mentioned in scripture.* If Media be the *Ariane* of Pomponius Mela, as that lay next the Indus, it must be precisely the country now inhabited by the Afghans and the Bulchoers; and if it be *Aria*, it is still the country which borders closely upon Afghanistan. Persia, between which and Aria, Pomponius Mela places Cedrosia, is scarcely three hundred leagues west of the Indus; and Candahar the chief city of Afghanistan, lies about a hundred leagues to the west of the Indus. Further, in Bulochistan, or on its western border, there is at this day the city *Ghuzni*, the only one of that name in that part of the east, now indeed scarcely larger than a village; but eight hundred years ago the capital of a powerful kingdom. Bochart also quotes Strabo to prove that the northern and mountainous part of Media was the seat of the Cadusians, and of another nation who were strangers; whence Bochart himself thinks, that it is worth the labour to enquire whether or not these are the remains of the Israelites. It is not intended here to infer any thing as certain from these various passages; but in the present state of the public mind respecting the posterity of Abraham, it seemed proper to bring them into one view, that every one may form his own opinion on the subject. As Bochart's work is probably a scarce book, we subjoin the passages quoted from him.

αὐτῆς cum in eam regionem venisset quæ tum *Aria* dicebatur, incolis quæ *Medorum* nomen dedit. Eodem refer quod Apollodoro apud Stephanum Ἀριάνεια est ἔθνος προσεχὲς τοῖς Καδουσίαις gens vicina Cadusiis. Ariania enim idem quod *Aria*.

* Maxime cum in Assyria vel Mediæ parte illi vicina reperiantur loca quorum sacra historia meminit, nempe חלח *Chalach*, חבור *Chabor* & גוזן *Gozan*. *Chalach* est Ptolemæi *Calachena* ad Aquilonem Assyriæ.

Chabor est ejusdem Ptolemæi ὁ χαβώρας τὸ ὄρος mons *Chaboras* inter Mediam & Assyriam, ubi tabulæ perperam habent *Choatras*. A quo monte ad mare Caspium euntibus, medio fere spatio occurrit *Gauzania* urbs, id est גוזן *Gozan*, inter duos Cyri alueos; quam regioni & fluviio proximo nomen dedisse verissimile est, antequam ibi locorum Persæ dominarentur, a quibus Cyrus dici cœpit iste amnis, ut vicinus alter *Cambyses*, in gratiam Cyri & *Cymbyasis*. Vide Bochart. p. 220.

BENGAL MISSION.

Dinagepore & Sadamuhul.

My dear brother Ward,

Sadamuhul, August 20, 1813.

I have had the pleasure of receiving your short but affectionate letters of the 1st and 28th ultimo, with the Circular Letters for April and May, and return you my sincerest thanks for them. I rejoice at the pleasing news they contain, and pray that the Lord may continue to bless the labours of his servants more abundantly. The account of the hill people and the sipahees at Silhet having embraced the Gospel, is peculiarly interesting. The cause of our blessed Redeemer must prevail, both in the low lands and on the mountains, for the earth is the Lord's and the fulness thereof. I cannot but admire the zeal and faithfulness of brother Krishna-pal in the blessed cause. May his valuable life long be spared.

The three members of this church, of whose suspension I informed you some time ago, have been restored. I have now nineteen persons of both sexes under instruction; many of whom are candidates for baptism. They will, by the blessing of God, I hope, shortly come forward to bear public testimony of their faith in Christ. These with the members of the church and their children, make in the whole forty-five. They all live within my premises at both places. Some of the children have fine voices and sing hymns very prettily. The school at Dinagepore is going on pretty well. Some of the boys do not attend from illness; some of them can read the manuscript writing tolerably well. As soon as you send up some tracts, they shall have them before any one else.

There is a piece of very interesting news in the Asiatic Mirror of the 18th instant respecting the Jews. I am glad to find in the same paper, that the Malay translation of the bible is to be printed at Serampore.

I lately received a polite letter from the Katma at Maynagoory, (in answer to one I wrote him in April last) with a few leaves of their pooran, in return for the Gospels in Bengalee, which I had sent him. I wrote to him again requesting him to procure and send me a Bootau moonshee.

I remain, &c. J. FERNANDEZ.

Goamally.

Respecting the situation of this station, now removed to English-bazar, a respected friend, the neighbour of brother D'Cruz, thus writes in a late letter: "With regard to the place, (English-bazar) and the range of population to which it is accessible, I know of no situation in the Poorniya district that can equal it. From English-bazar to Bho-la-haut down the river, is a continuation of villages running almost one

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[August,

into the other, and containing as great a variety of cast, rank and occupation, among the inhabitants, as can be found, I believe, in the whole province. Again, up the stream to Malda, on both sides of the river are similar ranges of habitations," &c.

To brother Ward.

My dear Pastor,

Malda, August 23, 1813.

On my journey, I spoke at Soorya-poor, Nuddeya, Velaguriya, Saharish-tulah, Chior-nugura, Narayuna-poor and Jungi-poor, and distributed about sixty Scripture tracts, one Old Testament, two of Luke's Gospel in Bengalee, and one copy of Matthew in Hindee.

The most blessed season I have had since I left you, was during my confinement, a few days on my boat, then I felt a sweetness in considering, that God had a right to do with me as he pleased, and to bring affliction upon me, at a time and at a place unexpected,* in order to make his power and mercy known.

My dear Pastor, pray for me, that as the Lord has been pleased to establish me in this place, I may now be blessed with his smiles, and be useful in his cause.

I remain, &c.

N. D'CRUZ.

Cutwa.

My dear brother Ward,

Cutwa, August 4, 1813.

With great pleasure I received yours with the Circular Letters of the 28th July. Mr. Albert has begun to learn Bengalee, and I hope will soon come on well; he has left his employment, and will soon be baptized, and I hope make a faithful labourer in the kingdom of our Lord. I have at present five native itinerants, and another on the way: they seem at present to do pretty well. O that the Lord may bless them abundantly.

Kangalee and Huri are returned from Burdwan, where great enquiries are made after this new way.

Two schools are entirely broken up, and the others seem to be in a declining state. Through mercy I have not had a return of the cough for a long time, and feel myself getting better and stronger.

Yours ever affectionately,

W. CAREY, jun.

Very dear Father,

With pleasure I send you the inclosed journals, I have left out a good deal of them because they were very long, and tedious. I expect that Mr. A. will be baptized in a few days; he is very diligent in endeavouring to acquire the Bengalee, and I hope will soon be able to publish the word of life.

I have set up another school, which promises well. Through mercy I am pretty well. As I shall soon write again, excuse the shortness of this.

Your affectionate Son,

W. CAREY, jun.

* Brother D'Cruz has lost his wife, who lately died at Chinsurah, and whom he brought down for medical advice.

Extracts from Mut'hoora's Journal, for May and June.

May 1st. In the course of the day spoke to a number about Christ. Some brahmuns came and asked me to sing one of our hymns.

2d. Passing by a place where a man was finishing a new house, I said to him, This is a fine building: he replied, Why do you not make one? I said, I am seeking a house not made with hands, eternal in the heavens. He requested me to explain myself, and I told him of Christ.

3d. Went to a neighbour's house, who begged me to instruct him in the gospel, having heard of it before.

6th. A brahmun asked me to tell him what was the path in which Christ's people ought to walk. I told him, that they were to forsake all sin, and to follow the commandments of our Lord. He asked whether they could sit with all casts. I said, Yes, from the highest to the lowest. He replied; then I cannot become a follower of Christ.

16th. Several persons in conversation extolled Krishna. I asked them whether he could save them from the punishment of sin, and added, Some time ago, I was like you, but through mercy I have been brought to see my sin, and I now intreat you to examine for yourselves.

June 1st. Many came of their own accord and asked what baptism meant. I said that it was a sign that the person baptized had forsaken the works of darkness, and had risen to newness of life with Christ.

9th. Conversed with some respectable people; but they did not relish the gospel.

11th. Several were waiting for me in the village to hear the word of God. I met them with joy and preached to them.

21st. Went to the corn golabs, where many people heard; many made sport of what I said.

29th. Several came to hear the word, but despised my words. The poor people present, heard with attention.

30th. Went out and spoke of the way of salvation to many; at home others heard for some time. One said, What do you think of Krishna? I said, that he was of this world, but that Christ was from above.

Extracts from Kangalee's Journal for July.

July 2d. At Dewan-gunj conversed with a great number; one asked me to shew them a miracle. *8th.* Went to Dewan-gunj, where I spoke at two places; some were present from Burdwan, and some from Moorshe-dabad. *18th.* In Burdwan I visited a person confined for debt, who has heard frequently of Christ. I found that he had been speaking of the gospel to the prisoners. Brother Huri was with me; many surrounded us, and having heard without interruption, asked for books.

Extracts from Buluram's Journal for July.

July 23d. Went to the market, and met with a person from Moorshe-dabad, who had been on a pilgrimage. I asked him, what he had obtained, he said, A view of Muha-prubhoo, (the great lord). I endeavoured to point out to him the evil of his ways, when he flew into a passion and drove me away. *27th.* Went to Dewan-gunj, where the people heard with great attention. On our way home, conversed with two or three. *29th.* At the gunj remonstrated with some viragees, on their system of begging.

Kanta's Journal for July.

Kanta for ten days published the word to great numbers on his way to Beerbhoom, and also on his return. People at many places were attentive, and he met with very little opposition.

Very dear Father,

Cutwa, August 29, 1819.

The Lord has once more in great mercy brought me out of the furnace of affliction. Last Lord's-day I had the strongest fit of the asthma that I have ever had: in about six hours it brought me so low, that I was hardly able to walk or do any thing for two or three days afterwards; had the Lord permitted it to return the next day, I could not have got over it, but he will not afflict his children with more than they can bear. I am afraid the disorder is gaining strength, which has made me think of going down, that something may be done to remove it. I live in dread of another return.

I am happy to inform you, that I had the pleasure of baptizing Mr. Albert to-day. He is learning Bengalee very fast. I have not heard from Beerbhoom for some time on account of the floods, but shall send one of our brethren there soon. I have set up another school about two miles off, which at present is coming on pretty well; it contains thirty boys. I have pursued another plan in order to establish them: the school-master and the principal inhabitants of the place give me a promise in writing that the children shall be taught the way of salvation as I direct, and if by doing this the school should be broken up, they shall refund all the expenses.

Your affectionate Son,

W. CAREY, jun.

Jessore.
Brother Thomas's Journal for August.

August 1st. (Lord's-day.) After morning worship I baptized Kurundee and his wife. In the evening administered the Lord's supper. *2d.* In the evening held our monthly prayer-meeting for the spread of the gospel. *4th.* A Musulman called on me this morning, with whom the brethren and I conversed. *6th.* Four vishnuvas came, and we had much talk with them about the gospel. *7th.* The four vishnuvas called again to-day with four others, five of whom remained till the evening. After worship we talked with them for about an hour, then sung a hymn, in which one of them joined us. I offered them some tracts; they gladly received twenty-four. *9th.* This evening spoke to four people in the market. One of them was very ignorant; he did not know who God was; he said, that the Europeans were God. *12th.* Brother Didara and I went to Bulvi-para, and recommended to a few the salvation of the Redeemer. *13th.* I went to the market, and began to converse with a phukeer; between fifty and sixty quickly surrounded me, to whom I read the Ten Commandments. *14th.* This morning two Musulmans attended worship. In the afternoon spoke to two men and a woman. *15th.* (Lord's-day.) Alum-muhummud conversed with me, and re-

ceived a pamphlet. 16th. In the afternoon a Musulman woman came from Shimulab to our house to hear of the way of life. She has a father, mother and two sisters; her husband has left her, and lives with another woman. 18th. Radha-krishna* with whom I had conversed before, called again this evening. 19th. Alum-muhammad, who received the pamphlet last Lord's-day, came with a Musulman and a woman. 20th. This evening preached at the gate, to about twenty persons.

Journal of Prem-dasa and Gour-dasa.

August 3d. Went to the house of Lochun, a viragee, and spoke to about fifteen persons, who expressed their satisfaction. 6th. Went to the house of Prem-narayana of Visha-khalee, and spoke to about thirty persons. From hence I went to Jhalaiduh, and sat in the house of Bhuguvana-dasa, who received me with respect. I talked to the family from the 5th of Matthew. 11th. Read part of John's gospel at the house of Totaram of Poona-para. This family are religious, and heard the word with good will. From hence I went to the house of Yoogula, where I met with a kind reception. Next I went to Kamta, and called on Shiva-raya, a brahmun. 19th. Conversed and sung at the house of Prana-mullika, of Lera-muna, where about forty heard. Three brahmuns were among the number, who assented to the truth. 28th. Talked with about thirty persons at Shyama; some of whom heard well, others despised. Afterwards went to Jaduva-poor, and spoke to a number. 31st. Carried the word of salvation to the house of Krishna-raya, where many heard attentively; from thence went to another house and had about five hearers, and had about ninety and ten in two other places.

Extracts from Saphul-ram's Journal for August.

August 3d. Brother Didera and I went towards Khannabaria, and recommended the gospel to eight persons; at the house of a shoe-maker also we conversed with ten others. 5th. Preached in the market. 6th. This morning went to Digulsing, and recommended to a few the salvation of the dear Redeemer. 11th. Brother Didera, Nurottuma and I went to Punchnamna, talked with seven men, all very attentive. 13th. I went to Digulsing, and at the shop of a goldsmith conversed with eight persons. 16th. Brother Nurottuma and I returned home; on our way we preached in eleven different villages to about ninety-five persons. Two Musulmans gave us great hopes. 27th. Left Vad-pookura in the morning, passed through Phool-variya, and conversed with several; after which we arrived at Chougacha.

Serampore and Calcutta.

On the 15th instant, were baptized at Calcutta, Mrs. Trilbute, John Holyhook, Robert Hamilton, Edward Arch, William Clarke, and James

* This man, an excluded member, has set up for a religious guide. His principal tenet is, that there is no need of a written revelation; that God speaks to men by certain chosen devotees—like himself.

Greenwood; and on the 22d instant, were baptized there, Thomas Lines, Thomas Goode, Joseph Rogers, William Webb, John Phillips, and Richard Ratland, all of the 24th regiment, except Mrs. T.

This month died at Calcutta, Ram-vushoo, whose profession soon after the arrival of brethren Thomas and Carey was of some use, though he finally abandoned it, and proved insincere. He has left a Christian tract or two in Bengalee, and particularly a Life of Christ in verse, which it is hoped may do good, though the author died in idolatry. The love of this world was we fear fatal to his best interests. He in his heart despised idolatry, and often spoke against it in the boldest and most pointed manner. But he was of the writer cast, and had a great number of relatives, whose favour he unhappily preferred to the favour of God, while he was secretly convinced of the truth of the gospel. His own state of mind made him at first express much displeasure when others of his own cast boldly came forward and were baptized in the name of Christ, because their conduct reproached himself. Nothing however could move him to come forward and avow the Lord Jesus Christ; the reason of which was ultimately but too apparent: he had not parted with iniquity.

My dear brother Ward,

Allahabad, August 1, 1813.

I received your kind letter on the 1st instant.

I shall leave this for Calcutta to-morrow morning. I hope the Lord will be with me on the way. Brother Maston sends his love to you all.

I am, &c. W. SMITH.

To brother Ward.

Reverend Sir,

Vasaviariya, August 8, 1813.

I have been sick since the 31st July and am not yet entirely recovered. God's work is going on in a pleasing manner: almost always I find fresh persons who come to hear the Gospel, and to converse with me on religious subjects. I expect your arrival at Vasaviariya: be so good as to do me that kindness, I shall then be very happy.

I am, &c. TARA-CHUND.

Punchanun's Journal for July and August, while itinerating around Serampore.

Tuesday. Conversed with several at the door of the Bengalee school-house, Serampore. Some commended what they heard. The next day spoke near the school-house, where four roads meet.

Thursday. Had a congregation of forty or fifty at Chatra, some of whom were very hardened; two Musulmans spoke well. From hence I went to Vidyvatee, and began to speak to a single individual, when a crowd of rude people, several of whom were drunk, reviled me, and ridiculed the discourse. I went forward a hundred yards, and spoke to several people near our school-house. Some said the words were good, but it was a trick to take away the cast.

Friday. At Ram-koomara's at Serampore, I spoke to a vishnava and two brahmuns.

Saturday. I spoke the word to-day at Rishira market, before the shop of a confectioner, where many people heard the word; some reviled;

others heard with attention. I then went to the river side, and conversed with the ferryman, who heard with attention. Many persons were assembled, among whom was one almost drunk, who drew away the attention of the hearers by attempting to quarrel with me. Some begged for tracts.

Monday. Went to Shimila, and sat in the house of a *Hindoo*, and read part of Luke; several neighbours were present. I then went to Satghura, and continued speaking to several persons till a man came up and asked them why they conversed with me. This led to a conversation in which one of them put this question to me, "Since all casts drink of the same river, why when the water of the river is taken up by different casts into drinking vessels, does it cease to be common?" To this I replied, It is your pride that prevents you from esteeming all men alike. At this answer, the man who forbade the people to hear me, took me by the hand and said, I had answered well.

Tuesday. While I was conversing with a number of people at Jhaka, (nearly a hundred, I suppose: they were listening with attention) a brahmun came up, and said, "Yours was a useless birth; you are destitute of ancestors, you have no stake either in the time present nor the time to come; you worship neither Rama, Doorga, Jugunnat'ha, Gunga, nor Shiva, nor entertain brahmuns, therefore your birth is fruitless." I said, "See, you worship all these gods and brahmuns; are they created beings or not?" He said they were, and asked who was the Creator. I said, Jesus Christ, the true God, he was the Creator. The brahmun cursed me, and retired. Others heard with pleasure. From hence I went to Vura, and while conversing with the villagers, a person said, You believe in Jesus Christ, who did many miracles; let us see you heal the sick. I in return asked him to change one of his hairs from white to black, or create only a single ant, and then I would allow him to make this unreasonable demand. He remained silent. I now went to Nuva, spoke to a few and returned to Serampore.

Wednesday. Went to Goga and met with two persons, who acknowledged that they were great sinners, and that they would come and hear these good words. On returning I met two brahmuns, who asked me who I was. I said, I am a Christian. They said, You are a disciple of Christ, read to us some of your book. I read: they approved, but said, We cannot embrace this religion. I said, If it be good, why not embrace it? That which hinders you must be sin. I also talked to some people at Veshootiya; one of my hearers, a teacher of Persian, assisted me in defending the doctrine of one God. A *Hindoo* present acknowledged that this news was true, but that they could not leave the customs of their ancestors. I replied, That in the sight of God there were only two casts, the righteous and the wicked; and that he would not judge men by their cast, but by their works.

Thursday. Gave away many tracts in the streets at Serampore, and spoke to many passengers.

Friday. Went to Kanai-poor, and in the house of a weaver talked of the gospel. Several said, These are very good words; these are the words of the *Sutya-yoga*. From hence I proceeded to Koomra-danga, and entering the house of a shoodra, who asked me who I was. I said I

am a Christian. He asked me to read my book. I read; many assembled, and a long conversation ensued.

Saturday. On my way to Vasa-variya spoke to several. Found several brahmuns conversing with brother Tara-chund respecting the gospel. Preached in Vasa-variya market. On my return, read and prayed in our school at Taldanga, and afterwards at a confectioner's shop in Chandur-nugura I read the word.

Tuesday. Preached in the market at Rishira. A shop-keeper heard with much pleasure, and reproved those who scoffed at the word. I then went to Kona-nugura, and spoke to several under a tree, who spoke in approbation of what they heard, declaring that these were the words of the Sutyay-yooga.

Wednesday. Preached at Nuva-para, where some of the baser sort threw dust and mud at me; others while listening to an account of the fall, and to the argument that from a corrupt root a holy branch could not proceed, wept, and spoke with much feeling in favour of the gospel which proclaimed deliverance from sin.

Thursday. At Jugunnat'ha-poorā I had a large congregation. One of the company said, "What! have we no religion? Cannot Doorga, Krishna, or Shiva save us?" I told them, that there was no salvation out of a sinless Saviour; that the heathen gods had been employed in wars, &c. and were disqualified for the office of saving men. I next went to the house of a blacksmith, and read and explained the scriptures. Six persons appeared almost convinced of the truth. From hence I went to Vengeti, and spoke to several, one of whom was much affected.

Friday. Carried the gospel to Valiya. One of my hearers asked how he was to be supported if he embraced this religion. I reminded him that God had supported him when he was in his mother's womb, and that He provided for the fowls of heaven. I said, If you become dear to him, will he suffer you to perish? From hence I went to Peyara, where one who heard me said, 'This religion is true; but our cast must be sacrificed. This makes me hesitate.' I said, If you regard the truth, you must come out of the world. This person shewed much regard, and invited me to come and lead them into the path of truth.

Saturday. Preached at Sah-gunj to a number, and then went to Vasa-variya, and spent the evening in reading, conversation, and prayer with brother Tara-chund. The next day (Sabbath) had worship twice at brother Tara-chund's, and visited the market in the afternoon. One person while hearing our brother began to weep, and many came in the evening to his house, one or two of whom staid till midnight, and declared themselves on the side of Christ.

Monday. Preached on my return to Serampore at Hoogly, Taldanga, Gureti, and Vidyuvatee.

Wednesday. Spoke with two vishnuvas and a viragee at Kureem's and Ram-koomara's at Serampore.

Thursday. Went to Moorga-hati: on the way, three persons acknowledged that the gospel was true. A man took me to the village tax-gatherer's office, where a person reviled me, and said, You have given up your cast for the sake of eating cow's and swine's flesh; for looking in your face I must offer an atonement. I quoted the words of Jesus,

"Not that which goes into a man defileth him," &c. At Vengeti, a Musulman took me to his house, and heard the word with affection.

Saturday. Went with Nuvu-kishora to Vasa-variya, where several heard the word in the evening. The next day we preached at Hoogly. On Monday preached at the villages on my way to Serampore.

Wednesday. Spoke to two Orissa brahmuns, and gave an Orissa book to them.

Thursday. Preached at Vusa, where two or three brahmuns heard with attention. Another brahmun coming up, said, It is a sin to hear your words; and asked me to give him my umbrella. When I would not acknowledge his claims as a brahmun, he seized my umbrella, and carried it off. I afterwards spoke to a few at Saighura.

Saturday. Two or three persons in my journey to-day took me to Gadooya, where about twenty-five heard the word. I afterwards preached at Mullabera where a few received some tracts.

Conversations of Schuk-rama with certain natives. Addressed to Mrs. Skinner, Bristol.

A few months back I had a dispute with Golam-kadur, who like the Hindoos, wished to make God the author of sin. I answered him by reminding him that God's conduct was like that of a father who left his son in charge of his household, giving him all that was necessary to supply the wants of all; but the son squandered away the property of his father, and left the household to starve. He admitted the justness of this reasoning, and promised to embrace the truth wherever he found it.

On another occasion I read to some strangers, brahmuns, who called on me, the three first chapters of Genesis, which filled them with surprise, as though a light from heaven had shone upon them.

One day I had much conversation with several of my hearers. They acknowledged, that there was nothing which prevented them from embracing the gospel, but the fear of starving. I held up to them that they had at present neither father, mother, brother nor friend, but as Jesus Christ gave them these gifts. They begged me to pray for them.

I had some time ago some pleasing conversation with several respectable natives in the Fort, who declared that they were full of joy because God had opened the way of salvation to them; and that they were ready to own the Saviour.

With a Musulman in the Fort I had lately a great dispute. He reviled me, and declared that I was an ignorant brute; that no one could explain divine things till he had embraced the true faith. I asked him, What was the way of salvation by the Koran. He replied, Men would be saved by the following duties: by a pilgrimage to Mecca, alms and prayer. I reasoned with him on these subjects, and he gave up the point. I urged him if he thought salvation was alone in Christ, to save himself from death. He took a book, read it, wept, and took his leave for the western parts of Hindoostan.

Lately at the house of sister M'Cullum, a venerable looking Musulman, with a long white beard, came to hear the word. At first he treated me with great rudeness, but after preaching, singing and prayer, he pro

With respect to the cause of the Redeemer at Digah, though little has been said on this subject, we are not without some favourable prospects: our neighbours are regular in their attendance, and occasionally some of the officers from Dinapore. The word of God is sent to many villages and towns in this part, and the station is known for many miles round. Our good old brother Vrinda-vana is constantly engaged, and two other men very often with him, reading the sacred truths to enquirers, whose numbers daily increase. Mr. M. says, that several of the boys in the native school are getting on pretty well, and read and write passages of the scriptures very readily.

Yours affectionately, H. MOORE.

Patna.

Brother Thompson's Journal for August.

August 1st. (Lord's-day.) To a brahmun who could read Persian, I gave the Gospels, and to another the New Testament in Hindee with a tract: for which they seemed very thankful. We had a sweet, solemn, and comfortable season in worship this morning. Soon after this three Hindoos came for the word of God, having heard of it from the Menohari brahmuns: I sat some time with them reading and explaining select portions, and read a little. I gave a New Testament in Hindee to them and a tract. To the servants I read and explained, and then went to the timber-merchant's, whose conversation afforded me a ray of hope.

2d. Hursh-muni-Mishri, the pundit, called again to-day, and brought a pundit with him; who took a New Testament in Sungskrit and another in Hindee of Mukesh-pat'huk, a brahmun, whose months ago took a New Testament in Hindee. This pundit says, that he constantly reads it and talks of it to others. Seeta-muni-Mishri and Bachusputi, pundits, were with me the best part of the day, reading the New Testament; the former took with him the New Testament in Sungskrit, and the latter the same in Hindee, in addition to his Sungskrit copy. Seeta-muni-Mishri a few months back obtained of me the Pentateuch in Sungskrit; and after he had read it some weeks, a pundit from the vicinity of Chapra visited him and saw this divine book, upon which the pundit resolved at any rate to possess it; and accordingly at his departure did not fail to carry it with him to his village, where he is a man of great influence.

4th. Hursh-muni-Mishri called again to-day with his friend: the New Testament in Hindee, which the latter obtained of me, he gave to his uncle; who, after reading a few pages greatly approved of and desired it. Lokraj-bhutta is very frequently with me; he has given his New Testament in Hindee to a brahmun who lives at Sireeyah. A vast concourse of people surrounded me to-day on the great road, whom I invited to come to the Lord Jesus Christ for salvation.

5th. Returning home, I saw a Hindoo with a tract in his hand, a light near him, and two persons in his porch sitting by and listening to him: after a little talk he came home with me, and desired to have the New Testament in Hindee. The aged mother of this man requested him in the

evening to read the tract to her and explain it; and when he accompanied me, told him to bring home the "book of Redemption," (as she termed it,) from me.

6th. Three Hindoos, viz. the old man from Munohari with a friend, and the brahmun from Tirboot, were a good while with me this morning. I went out in the afternoon and preached to many.

7th. Preached this afternoon at the market-place to a good many Hindoos, who appeared to be much affected with the plan of Redemption. Shortly after this, I was met by a respectable brahmun who saluted me. I recommended the precious Saviour to him, and found it not unacceptable to him; he gladly accepted of Matthew in Hindee, the Ten Commandments, and a tract. O my dear pastors, these Hindoos need, word upon word, line upon line, precept upon precept, before they are likely to have divine things impressed upon their minds.

8th. (Lord's-day.) After public worship went to Komura, where, being somewhat fatigued, and it being hot, I sat under a large tamarind tree; where to a few of the villagers and others I spoke of the everlasting Gospel: a brahmun and a kayust'ha from Kaugula, took with them Matthew in Hindee, the Ten Commandments, a tract, and a hymn.

9th. With a young brahmun from Jhoya, who came to me this morning for the word of God, I had much conversation, and gave him Matthew in Hindee, the Ten Commandments, a tract, and a hymn. In the afternoon visited the temple on the banks of the river, and conversed with a few viragees and others. One of the viragees followed me to hear further of the way of life.

10th. The viragee is still with me. I had a great deal of serious conversation with Harsh-muni.

11th. Three Moguls from Cabul visited me to-day. Mirza-muhammad-Ulli read the Persian Gospels in the Arabic character with great fluency. I gave him them: he has promised to teach them to the younger branches of his family. Brother William Smith arrived this morning from Allahabad. In the afternoon we walked together to Colonel's-gunj, and saw the native school. At this gunj the Lord enabled me to declare

to vast numbers of Hindoos that there was salvation in none but Christ Jesus; much attention was excited, many questions asked, and the people continued a long time: a poor Hindoo woman (who lives near the spot where I preached) came out, and stood at the door as usual to hear the word, but to-day seemed to be in tears.

12th. Brother Moore spent nearly the whole of this day with us: and I trust much to our comfort. In the afternoon I exhorted great numbers of Hindoos in various places, to believe in the Lord Jesus Christ.

13th. Had a most delightful season at the temple by the side of the river, in discoursing with several Hindoos; all present seemed deeply affected, and one man could hardly express what he felt; and before all, declared his intention of laying these things to heart, and praying to Jesus the Saviour of the world for his salvation. Four of those who heard me were natives of Madras, and had come on a pilgrimage to Hindoost'han.

14th. As I stood on the great road this afternoon, conversing with

the Hindoos, in a little time an exceeding great number flocked round me. Three men accompanied me home for further conversation; to one I gave a Hindee Testament with a tract and the Ten Commandments; he expressed much joy and thankfulness at the gift.

15th. (Lord's-day). Our seasons of public worship in Hindee and English were truly delightful. The viragee still lives at my house, and reads the Hindee New Testament daily.

16th. One of the Hindoos who were with me last Saturday, came again to-day: he sat a good while with the enquiring viragee, reading the New Testament in Hindee. After this I went to Babooa-gunj, and seeing a leper, began a conversation with him respecting his hopes after death, which occasioned great numbers of people to surround us, who appeared desirous to hear, and continued with me a good while.

17th. The Hindoo who called yesterday, came and took Matthew in Hindee, the Ten Commandments, and a tract.

20th. Was at Babooa-gunj this morning, and to an attentive crowd read select portions of Matthew, gave the Commandments and a tract to a pundit who was desirous of examining them. In the afternoon three Musulmans called on me, with whom I had much conversation. One of them took the Gospels in Persian.

21st. Spoke at Colonel's-gunj, Alum-gunj, and Babooa-gunj.

22d. It rained much to-day. We had worship as usual.

23rd. At Alum-gunj spoke to three small congregations of Hindoos.

24th. Brother Smith took leave for Serampore this afternoon. I visited a place to-day, where I have long wished to preach Christ, viz. Saltan-gunj: I entered a native school, and made known to a large number the everlasting Gospel.

27th. Preached the glad tidings of the kingdom on the Alum-gunj great road to several Hindoos and Musulmans. Afterwards met a viragee (a brahmun) who when I had conversed with him a while, accompanied me home, and joined in our family worship.

Agra.

To a friend at Serampore.

My dear Sir,

Agra, August 30, 1813.

We have lately been making a monthly subscription for the relief of the poor starving natives hereabouts, whose case is indeed very deplorable on account of the great scarcity of grain; many have died for hunger in the streets of Agra. Brother M'Intosh and I in going round in the evenings take part of the subscription money, which is put into our hands, to give to the poor. We take it in pice, and as there are hundreds ready to flock round us in a moment, if we are seen in the act of giving away pice to any poor object, we are obliged to be as careful as possible, and to go into the bye ways, and by the water side, in order to search out the most distressed objects, and to avoid being over-thronged ourselves; this we do every evening, and go as far as our little subscription will extend, but alas! it goes no way in compar-

son to the great multitude of starving poor in every street. We daily find here and there, one starved to death. We were coming home one evening lately through the wheat bazar, and in the midst of the sellers of wheat and other grain lay a poor man who had just breathed his last among the heaps of the grain. He had picked up a few husks of pease and gram, which it appeared he had been attempting to eat, but was too far gone. Not a single man in the bazar would give this poor creature one handful of wheat to save his life. This is not the only instance of the hardness of heart of this people; they have no more feeling for the poor than if they were dogs. They shew no mercy, no pity. Our plan for a subscription was begun at one of our prayer-meetings. Mrs. G. was not content to have it merely among ourselves; but made me send it round to the gentlemen at the station. We collected by way of donation about sixty rupees. The Rev. Mr. C. has since obtained a subscription to a considerable amount, which he serves out to the poor every morning. We are in dread of another dry season; the rain at first set in very favourably, but for many days it has held off, and every thing is again parching up. Mr. C. christened last Lord's-day four men and two women, native converts; a boy about twelve years of age, and the two infant children of these converts. The adults had been brought to a knowledge of the Gospel by the preaching of Abdul-Museeh. The christening was done publicly at a place in a compound in the midst of the city which Mr. C. I understand, has bought. Abdul keeps a native school there, and preaches every Lord's-day. Remember us to all our friends. Sister M'Intosh has recovered from her late indisposition.

Yours very truly, H. PEACOCK.

Sirdhana.

My dear brother Matshman,

Sirdhana, June 5, 1813.

We are through the kindness of our heavenly Father as well as we can expect, at this season. When the rains commence we hope to have a material change for the better. The hot winds have failed this year, and the atmosphere is like a heated oven. I am about to translate the Ten Commandments and Dr. Watts's Catechism. I went into the town one morning, and preached to a large congregation of Hindoos, since which time they appear very friendly. Several times a number have called to see me, and have heard the word of God. Many of the Ten Commandments which I put into the Brij-bhasa, have been read by them, and though at such a distance from Vrinda-vana, the people understand it well. A few days ago, I was very agreeably surprised by the arrival of my pundit whom I employed at Agra. He and I have applied again to the translation. He is translating the Acts, and we both unite in revising Matthew, which I hope will become pretty passable for a first attempt. Since my pundit came, I have met with a very excellent writer, which is a very great acquisition. Indeed the man is hopeful in other respects. He seems to wish for instruction, and pleases himself with the idea of becoming a Christian. I hope that he will prove

sincere. He has some acquaintance with the Juy-poors and Panjabee languages, and may be made of great use in the cause of God.

Two or three attend English worship once and mostly twice a day, and on Sabbath days at present our congregation is increased by one or two others who come from Meerut. As soon as we get settled I hope to set up a Benevolent Institution here for the children of Europeans. I have now around me some of the poor children, whom I hope to see in a way of instruction in a little time.

Sirdhana.—The following account has been drawn up by a gentleman of this place: "This country forms a small independent state about twelve days journey above Agra. It lies about sixty miles from Delhi N. It is bounded on the north by the town of Barhana, on the east by Kotowly, on the west by the Hindur river (anciently called Hurrund) and on the south by the district of Meerut. The rivers Hurrund or Hindur, Krishna and Kally runs through this valuable country, and afford an ample supply of fish and water, and the soil naturally fruitful produces in abundance grain of all kinds, cotton, sugarcane, tobacco, &c. &c. This country is governed by Her Highness the Begum Sombre, who is highly esteemed by the British government, to which she has occasionally rendered important services in their wars with the petty states in Upper Hindoostan. Her father gave her in marriage to Walter Regnaud, commonly called Sombre, a German adventurer, who died about the year 1777: she was the daughter of a Mogul nobleman, whose family, from the disturbed state of the times, had fallen into distress. This lady, the present Begum Sombre, at the persuasion of her husband, embraced the Christian faith. She has been honoured by the king of Delhi with the title of Zebool Nissa, or The Ornament of the Sex. A fort near the town contains a good arsenal and foundery for cannon; six battalions of sipahees commanded by Europeans of different nations, and about sixty pieces of cannon of various calibres, constitute the force kept by this Princess. Her attention to all christians of all nations, and particularly to the English who have visited her territories, has been most hospitable and unremitting. She is about 69 years of age, small in stature; her complexion fair, eyes black and animated; she speaks the Hindoostanee and Persian languages fluently, and understands a little English and French. In her conversation she is engaging, sensible and spirited. She is a Roman Catholic, but not bigotted. A young man of the name of D. educated under the late Mr. Burney, of Calcutta, went up thither some years ago, and conducted himself so much to the satisfaction of Her Highness, that she committed to him the management of all her affairs both civil and military, adopted him as her son, and gave him her grand-daughter in marriage."

Your affectionate brother,

J. CHAMBERLAIN.

THE MAHRATTA COUNTRY.

No news from hence.

ORISSA MISSION.

Balasore.

My dear brother Marshman,

Balasore, August 9, 1813.

I have the pleasure to inform you, that on the 1st instant, I baptized in the creek, three Europeans; namely, James Robert, William M'Levey, and Thomas Hardin. I preach in the barracks every Monday; several others are coming forward.

The school-master, Huri-Krishna-dasa, who undertook to teach the Ooriya children, has left me. He says, that he is not qualified to teach, and that the Ooriyas refuse to send their children. Some say, that I shall force them to become christians, and take them to Calcutta; others say, that I shall teach them my doctrine; so they refuse to read our books. One man however is desirous that I would establish a school in another place, but is afraid that he shall not be able to induce them to read our books, and to permit Christian instruction to be given to their children. I cannot go out as often as I would on account of the season. A European soldier died lately in the barracks, with whom I talked frequently about his soul; he was one of my attentive hearers. I hope he is gone to Jesus, of whom he heard so often.

I remain, &c.

J. PETER.

Brother John Peter's Journal for May, June, July and August.

May 5th. In the morning Krishna-dasa and his family left me for Calcutta. 9th. (Lord's-day.) Preached in the morning from the 50th Psalm; several attended whom I had not seen before. 10th. In the evening walked to the banks of the river in company with Mr. R. and conversed with five men. I asked them how they expected to obtain salvation; they replied, "God knows better than we do." I mentioned the atonement of Christ, but they paid little attention. 11th. Conversed with Huri-Muhunta, who was formerly in my employ as an Orissa teacher. He read the greater part of the New Testament about eight months ago, and at his departure, took an Orissa tract, and several Bengalee hymns; he has attended public worship very often, and occasionally sings with us. He says, that he still repeats the hymns in public, as well as in his own house. Many of his friends laugh at him, but he disregards them. I asked him, whether he would undertake the charge of the school. He said, he would instruct as many children as he was able. Three Europeans called and purchased bibles. They acknowledged that though they had frequently attended public worship in England, they never knew any thing of salvation till they came to Balasore. 14th. At Mr. R's. had an opportunity of conversing with several, particularly with Mr. Robert, who is about to join us by baptism. 25th. Went to Mr. R's. and afterwards conversed at Captain M's. with Mrs. M. and her mother for a long time; they seemed quite ignorant of the Gospel. From thence went to Muti-gunj, and preached to about twenty, young and old. 29th. Rode out and preached in four places. At Bara-bhati, three or four vir-

gees, and about twenty Ooriyas heard me. At Bag-vrindavan conversed in two places with about two hundred; some said, We are Hindoos, we must worship devtas as our forefathers did; and some said, that it was not good to leave the God of their ancestors. The priests who came to conduct the pilgrims to the temple of Jugunnat'ha, excited the people to cry out, all at once, huri-bul; but I still declared that Jesus was the only Saviour of men. Returning home I spoke to a crowd at Muti-gunj. 31st. Went to Mr. R's. and discoursed with a number of Ooriya bearers. Visited the Europeans in the barracks, and preached from "He came unto his own, and his own received him not," &c.

June 1st. Mr. and Mrs. R. left Balasore for Cuttack. 2d. I have begun my Orissa school with two boys, trusting in God for an increase. The Ooriyas are afraid to send their children to us. Spoke of the Gospel to an Ooriya taylor, my neighbour; he said, If one Ooriya becomes a christian, I will not delay. 3d. Rode out and preached in three or four places; four pilgrims followed me from the road, and remained with me till the evening, hearing with attention the words of God. They promised to call when they return from Jugunnat'ha. 7th. Held our monthly prayer-meeting; seven Europeans attended. 12th. Rode out and preached from the 96th Psalm, to a number of pilgrims and Ooriyas, near Bag-vrindavan. They sat down on the ground, and heard me with attention. 17th. Carried a chair to Old Balasore, and sat down under a large tree, near the river side, and preached Christ till 12 o'clock, to those who passed and repassed; about five heard with attention. I gave away several tracts. Many said, We have no time to attend to you, we must work for our bellies. In the evening went to Jhurasura, and talked with four men at a temple of Shiva. 19th. Rode out and preached near the tax-office to about fifty, and gave some tracts to those who asked for them. 25th. Went on horseback to Bhaskur-gunj, and discoursed there in two places with the poor, and gave away some tracts; in the way I preached also in two places.

July 5th. At our monthly prayer-meeting, twelve attended. 6th. Conversed with four Ooriyas and two Musulmans. 7th. Preached in English from the 18th chapter of St. Luke, twelve persons were present. 9th. Four Europeans from the barracks, came to my house; we read two chapters, and sung three English hymns, and I prayed with them; after which James Robert, the gunner, and two others, William M'Levey and Thomas Hardin, gave in their names as candidates for baptism. 11th. (Lord's-day.) In the morning preached from the 15th of St. John's Gospel, 18th and 19th verses, "If the world hate you, ye know that it hated me before it hated you," &c. and in the evening I preached about Paul and Felix: it rained hard, my hearers were quite wet. 12th. In the evening rode out, and discoursed with a brahmun opposite the fort, and immediately a number surrounded me. I read an Orissa tract, and spoke to them of salvation in the name of Jesus; I then went to Kussai-tola, and found no one; returned to the barracks, and when I was sat down, several sipahees came near, and wished to hear me. I told them, that there was but one living and omnipotent God who would judge all men; one Saviour who died for all men; one hell and one heaven; and that

gods and goddesses were nothing. I continued to talk with them till the Europeans had finished their supper; about twenty sipahees heard me with attention. I then preached in English to the Europeans. 13th. Rode out to Bag-vrindavun where the pilgrims halt, and preached for a long while to about eight hundred, who heard with some attention.

Some said, All that you say is true. I read several tracts, and offered them some, but they refused them through fear. I rode out again in the evening to Kusai-tola, seeking souls, and preached to six Musulmans.

14th. Rode out to Bag-vrindavun, and preached Christ crucified to about five hundred Bengalee pilgrims, who heard me with attention; some of them argued; one koolina brahmun said, "I have five wives; how can I dismiss them, and follow this Gospel?" I said, What will it profit you, if you gain the whole world and lose your own soul. He was astonished, and so were the others. I met on my return Mr. — who promised to speak with the other gentlemen, about our having a meeting-house for the soldiers. They cannot attend at my house because it is too small.

19th. Yesterday I conversed with Sadoo-churun, and another Ooriya Hindoo, and read a portion of the 10th chapter of John; they remained and dined with me. A brahmun also came to me with his friend; he had heard me preach to the pilgrims; he said, that my words had produced a great effect on him, and that he was come to pay me a visit, to know more about Jesus Christ. I gave him an Orissa tract, which he read in my presence.

I explained it, and told him that Jesus died and suffered for men, and that he arose and ascended into heaven. He then asked me for a book; I gave him an Orissa New Testament and a tract; he reads the printed characters very fluently. He promised to read them at home carefully, and to call on me again for further instruction. In the evening I went into the barracks and preached to the soldiers.

25th. (Lord's-day.) A soldier who had been sick for some time back, died this morning; he had attended often at my house, and heard the word; and before his death he often requested Robert to read the bible to him. Lieut. — read the service at the grave.

28th. In the evening held a church-meeting, and heard the experience of James Robert, William M'Levey, and Thomas Hardin, and received them with joy in the name of Jesus Christ. We sung and concluded with prayer.

30th. Preached to three Musulman mendicants, who were going to Mecca. One man said, All your words I approve of, but I cannot believe that Jesus is God; this is a great mistake. 31st. Went out to Kusai-tola and read a tract; about fifteen persons collected around, while I told them of Jesus Christ.

August 1st. (Lord's-day.) After morning service we went out to the creek, and baptized the before-mentioned candidates, namely, Robert, M'Levey, and Hardin, artillery men; in the evening preached from these words, "This do in remembrance of me," and celebrated the ordinance of the Lord's Supper. 6th. Went out on horseback, and preached in two places to seven or eight viragees, and to two Ooriys.

One of them said, Your book we do not want; give it to the Mlechas, (Europeans.) 12th. Talked with two viragees and an Orissa brahmun; the viragee said, "I approve of all you say, but I cannot forsake my shalgram and

my religion." 16th. Talked at home with a viragee, and in the evening preached in the barracks.

COLUMBO MISSION.

No news from this station.

BURMAN MISSION.

Rangoon.

Dear brother Ward,

Rangoon, June 20, 1813.

I leave this letter, with several others, to be sent round to Bengal during my absence. On the 27th of last month, I received an order from Ava to proceed up without delay to the Golden Feet. I am now preparing for my journey, and expect to leave Rangoon in the course of four or five days. The Rangoon government are to provide me with boats and to defray my expenses. I am extremely sorry to find I have not the very thing, on account of which I am sent for, viz. the vaccine matter. Perhaps I shall be sent round to Bengal for a supply. I am in great hopes, that this journey will turn out for the welfare of this mission. When I am at Ava, I intend to bring forward the subject of the press, before the Prince and his Majesty. If my proposal be agreed to, and if I am obliged to remain at the capital, (which very probably may be the case) I shall direct its being conveyed up immediately on its arrival. In case I am obliged to take the Ava station, the brethren must look out for a capable and well-qualified brother to take charge of the Rangoon station. Brother Kerr I believe wishes to leave Rangoon.

I intend to take with me my teacher, and an extraordinary copyist, to enable me to carry on the translations on my passage. My dictionary, &c. must be at a stand until my return.

This day, the 26th of June, I had the pleasure of receiving the Circular Letters for March, together with your kind letter of the 30th of May. I am extremely happy to learn, that you think you will be able to send round the press, types, &c. &c. I long to hear of their arrival, before I leave Rangoon. Perhaps I may be obliged to take a trip overland to Bengal; if so, I shall endeavour to get the press up to Ava first, and leave it there until my return, which I hope to accomplish in the course of five or six months. All this, however, is nothing but conjecture. Love to sister W. and little ones; to all the brethren and sisters, &c. &c. Hoping you will pray for your unworthy brother, that success may attend him at Court, I must beg leave to remain,

Yours ever affectionately, F. CAREY.

My dear Brethren,

Rangoon, July 19, 1813.

I am very much concerned to inform you, that I am much afraid I shall not be able to continue in the mission here. Almost ever since I have been here, I have enjoyed very indifferent health; so much so, that I have found it a great burden to give any attention to my studies, and it is not without pain that I write these few lines.

Brother Judson arrived here a few days ago. If he engages in this mission, I cannot be of use here; and if he does not, still I think I cannot, because it appears to me that, from my indifferent health, I shall never be able to apply to study. I therefore hope that you will assist me in fixing on some other scene of labour.

I remain, &c.

N. KERR.

JAVA MISSION.

My dear brother Marshman,

Wetlevreden, June 24, 1813.

As my letters to brother Ward and sister M. have been delayed longer than I expected, I intend to send with them a few lines for you. Captain Barclay, the person by whom I hoped to send, is going to China, but he informed me this evening that he knows a Captain who is going to Bengal, and that he can send my letters by him under cover to Mrs. Barclay. Since I wrote to brother Ward, things have been going on well amongst the soldiers; our congregation continues to increase, and the number of persons seriously inclined has likewise much increased. Indeed I have every encouragement in my work among the soldiers: almost every sermon seems to be blessed either to the edification of those who have already believed, or to the fastening impressions on the minds of sinners. In such circumstances, it is a pleasure to preach the gospel; for I go to the place of worship fully expecting to do good to the souls of men, and blessed be God, my expectations are not disappointed. Could you see how attentive these poor men are to the word of life, you would almost weep for joy at the sight; you would scarcely see any one move hand or foot during the time of worship: all seem to hear as for eternity. Last Sabbath evening our congregation was larger than it has ever been before; two persons received impressions then, which at present bid fair to be lasting. One of them is a young man, who was astonished, he said, that the preacher should know his thoughts; the other was an old man, who, after returning home, told his wife what he had heard, which so affected the poor old woman, that she resolved to attend the meetings too; saying, that she had lived to be old in sin, and that it was now high time she should begin to repent. Our baptized brethren are very active in bringing persons under the sound of the gospel, and in looking for the effect of the word upon them afterwards; and some that have not been baptized, are far from being idle in these respects. This evening we have had a church-meeting, at which four persons gave in their experience, and were received

W w

for baptism, and four others proposed for the following month. I enclose you a letter from one of our friends who is not baptized, by which you will be able to form some idea of the state of religion among the soldiers.

The 11th regiment is returning to Bengal. I am afraid most of the friends in that regiment have fallen off, but I have not been able to gain any correct information concerning them.

My prospects of a school are very dark, and I almost despair of being able to succeed in that object. Were it not that I am living with Mr. Brown, I should be in a very distressed state indeed. I must therefore content myself in my present situation, for unless matters take a very unexpected turn, a school is quite out of the question.

Pray send more hymn books. Give our love to all friends.

Yours affectionately, W. ROBINSON.



BOMBAY MISSION.

No news from this station.

Miscellaneous Intelligence,

AND

BRIEF NOTICES,

RELATIVE TO

INDIAN LITERATURE, MANNERS, &c.

Bouddhus in Hindoost'han.----The Hindoos in these parts are many of them different from any I have seen. They are called *Suravugees*; they reverence no brahmuns, and pay no respect to Gunga and the devtas commonly worshipped. They have an image, temple, and worship of their own. I will enquire more into their ways and tenets. In *Sirdhana* there are five hundred families of this sect; they are numerous in *Delhi* and *Juyapoor*. I take it, they are the disciples of *Buodh*. At *Delhi* they lately reared a temple, in the work of which no skins were used to take water, and all the men at work at it, were obliged to bind straw on their feet, that nothing alive might be crushed to death. I have preached to some of these people, and some of them have called on me. They hear attentively at present. *From bro. Chamberlain.*

Remarks on the prices of various articles at Java, in a letter from brother Robinson to sister Marshman, dated Weltevreden, June 12, 1813.

The dress of the Malays consists of a petticoat and a bedgown; the better sort make their cloaths of chintz, the others use coarser materials. The dress of the women and men is nearly alike, only the gown worn by the men is longer, and reaches almost to the feet. Neither sex wears any shoes, as I have seen yet. The Dutch women in their own houses dress after the Malay fashion, and sometimes even when they go out. The governor gave a ball and supper on account of the King's birth-day, and there were two old Dutch ladies seated next him at table, dressed in their short bedgowns; and one of them had a comb in her hair set with diamonds, to the amount of nearly two lacks of rupees, as I was informed. The Dutchmen at home wear nothing but a piece of cloth round the loins, and a pair of slippers.

Washing is here excessively dear, the common price is eight rupees per hundred: we have hired a Bengal washerman for ten rupees a month, which, according to the price of things here, we think cheap, but he washes very ill. The Malay washermen wash still worse. Concerning taylor's work I can say but little, as I have wanted none done yet. Those who keep women slaves, make taylor's of them, but if things are given to a proper taylor to be made, the price is, as I have been informed, four rupees for a pair of nankeen pantaloons.

Servants are both dear and scarce, owing no doubt to the dearth of every necessary, and to the prevalence of slavery. I have two men to whom I give six rupees each monthly, but they are only labourers, and I would gladly exchange them both for a boy I had in Calcutta at four rupees monthly. There is this advantage in Malay servants, that they pay no regard to cast, and when they work at all, do not object to do any kind of work. They will eat what comes from the table, nor will they scruple to drink when a bottle is left in their way. Their disposition is naturally sullen; they are not half so docile as Bengal servants are.

Money is here very scarce. We have silver coins of different kinds, but gold coins I have seen none. The silver coins are the ducatoon, value two Bengal rupees and a half; Spanish Dollars, value something more than two rupees; Batavia rupees of many different forms, and a new coin called the Java rupee: all these are of the same value, a little less than a Bengal rupee. Beside these we have half rupees, and fanams, value one twelfth of a rupee. The copper coin is called a stiver, at present they are eighty-eight to one Bengal rupee. To please you, though not to enrich you, I shall inclose a fanam, and a Java rupee; you will see the Malay characters on the one side, and the Javanese on the other.

The common mode of conveyance here is in carriages, which are of a middle quality, between neat carriage, and a Calcutta cart. The hire of these carriages is five rupees a day; this is very dear compared with palanqueen hire in Calcutta.

And now I must finish by telling you an anecdote relative to the price of furniture. At an auction sale the other day, there was a bedstead sold for 360 Spanish Dollars; which I would not exchange for one I purchased for 32 rupees in Calcutta. It had no bed; nothing was attached to it but a pair of curtains.

CIRCULAR LETTERS.

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*September, 1813.*  
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BENGAL MISSION.

Dinagepore & Sadamuhul.

No news from hence.

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*Goamally.*

*To brother Ward.*

My dear Pastor,

Malda, Sept. 8, 1813.

The number of children in the schools is, at Muhesh-poorah 47, at English-bazar 45, at Bhola-hant 35. Total 127.

During the last two months, brother Ram-prusada visited Saha-poorah, Bhola-hant, Muhesh-poorah, Koutub-poorah, Mungulbari, and English-bazar market. At the Rut'h jatra at Doldalia he distributed about two hundred tracts; many heard him with great attention.

I remain, &c.

N. D'CRUZ.

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Cutwa.

Journal of Mut'hoora.----This itinerant brother, during the former part of this month (Sept.) made known the gospel to many hearers near home; on the 20th, he spoke to a few at the house of brother Vishnuva, and closed the month by labouring in that neighbourhood.

Vishnuva during the same month conversed both with Hindoos and Musulmans in the roads, and at their doors, as he found opportunity.

Kangalee visited and made known the gospel at Dewan-gunj, in the town of Cutwa, at Huri-poorah, &c. Many heard in a manner which gave him much pleasure.

Bulurama preached at Lakra-koonda, Dewan-gunj, &c.

Kanta visited several villages. At one place, the people wished him to come frequently and instruct them.

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*Jessore.*

*Brother Thomas's Journal for September.*

Sept. 1st. Brother Didera and I went to Mooktuda, and spoke of the gospel to eight Musulmans, and one Hindoo. On our way home, we con-

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versed with a carpenter under a large tree. 4th. Five men called at my house, with whom I conversed respecting the gospel. 5th. (Lord's-day.) Brother Bhagvut preached this morning; after which I baptized brother Booddhi-sa's former wife. In the evening, brother Bhagvut administered the Lord's Supper to thirteen brethren and sisters. 6th. We held a prayer-meeting this morning with our native brethren, and after commending them to the hands of our dear Redeemer, I took leave of them, and left Chougacha with brother Panchanun. Soon after, we arrived at Kurumdee's house, where more than a hundred men and women came round and talked with me freely about the gospel; we continued conversing with them from 3 in the afternoon to 11 in the evening. 7th. After prayer, we left Kurumdee, and at Edaruk-poorā preached to about fifteen Musulmans and Hindoos; they received a couple of tracts from us. Arriving afterwards at Daygau, we addressed a few Musulmans and Hindoos respecting the salvation of their souls. I offered some tracts to the duroga, who received them gladly, and permitted us to lodge with him that night. 8th. Preached to the boat-men. In the evening arrived at Serampore.

A letter from Bhagvut, dated Chougacha, September 12, says, "Nidhiram and I have been to Vushi-poorā, where we found all things well. Shree-mutee, the wife of brother Diala-dasa, was received into the church, and I baptized her."

*Journal of Prem-dasa.*

September 1st. At the house of Gokoola-ghosha of Mullahaya, spoke to about twenty-five persons. 3d. Conversed with about twenty in three places at Bejeemara. 9th. Visited Gopala-poorā, and spoke at three places, and the next day at Bhari-poorā and Bun-kreeya to several. At the latter place, about fifty persons heard attentively. 11th. In a plain near Bura-varee spoke to a labourer, who reviled me. I afterwards conversed at a house in the village, with about fifteen; who heard, but felt no wish for the words of eternal life.

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*Serampore and Calcutta.*

A letter from Tara-chund to brother Ward, mentions the names of two persons enquiring after the truth, as often visiting him.

Brother Gibson, of the 24th regiment in Fort William, has received a letter from James Whitworth, one of our members now stationed at Berhampore, by which we learn, that he and another of the members of the 14th, who returned lately from Java, and have since gone up to Berhampore, had found some well-disposed soldiers there, with whom they met for worship. They found a country-born young man or two, and the mother of another, (at whose house they meet) all desirous of religious meetings, and anxious to obtain instruction.

Brother Smith arrived here on the 3d instant. He kept a journal on his way down, from which it appears that he visited many towns and villages on his way to Serampore, and made known the Gospel. During this month he has endeavoured to obtain a greater readiness in reading the Hindoost'hane Scriptures; and on the 23d left us on his return to Allahabad.

My dear brother Peter, Serampore, Sept. 21, 1813.

I am happy to inform you that on my way down the river, I found great encouragement, in proclaiming the glorious gospel of our Redeemer. I have been from village to village, preaching the fallen and ruined state of man, and the glad tidings of salvation, and distributing Bengalee and Hindoost'hane books.

On the 11th August, I arrived at Patna, and called on bro. Thompson. I was fourteen days with him, and often went out to hear him preach to the heathen, which encouraged me much.

On the 3d Sept. I arrived at Serampore, and received a hearty welcome from all the brethren and sisters. Bro. Ward has put me to learn the Hindoost'hane; I have preached here every Lord's-day in that language. Dear brother Peter, do not forget me in your closet; remember in what state I was, before I heard you preach the gospel; I lived without God in the world, but the Lord was merciful and enlightened my understanding by your preaching. Give my kind love to Mrs. Peter and to all the members of the church.

Yours, &c. W. SMITH.

*Brother Thomas's Journal while at Serampore.*

Sept. 16th. Visited Tara-chund, and afterwards recommended the Gospel to about fifty at Chinsurah, and distributed many tracts. 18th. In the evening, preached at Kashee-poor to more than a hundred blacksmiths, carpenters, and labourers who are employed under brother Cumberland. 26th. This morning held a prayer-meeting at the Bengalee school, Serampore, with the native brethren and sisters. 30th. Preached at brother John Peter's sister's at Calcutta. A Portuguese woman after worship begged brother Peter's sister to call her always at the time of worship.

On the 12th instant, died at Serampore, Mr. J. W. Vaughan, baptized in November last by brother D'Cruz. He appeared to possess a real knowledge of his state as a sinner, and to make the death of Christ the ground of his hope.

During this month, died at Calcutta, sister Pigott; she gave some pleasing evidences of being under the saving influence of religion.

*Account of the death of Mrs M'Donald. Communicated in a letter from brother Leonard to brother Ward.*

It is with much pleasure I comply with your request in attempting to give you a short account of our aged sister M'Donald, who has lately changed a world of sin and woe, for one where righteousness, peace, and joy, reign uninterruptedly.

Sister M'Donald's age was little short of seventy when she was admitted into the church; and as you heard from her own lips, the night she was received, the whole of her life had been spent in the grossest sins, in which she continued until old age.

Being persuaded to attend Bengalee preaching at the chapel, in company with another female, both she and her companion were convinced of their sin and danger, and at length brought to fly to the Saviour for mercy. I believe they attended Bengalee preaching about a year before they were baptized, which took place on the 23rd February, 1812. Sister M. continued very regular in her attendance upon the means at the chapel, although she had no less than three miles to walk, in her advanced period of life, until she became so ill that she was compelled to discontinue attendance. She continued ill about two months, and during the whole of this time was patient and resigned, wholly depending upon the promises of Christ, and deriving all her consolation from the love which he bore even to the chief of sinners. When she perceived that her last hour was approaching, she persuaded a friend to collect her old acquaintance and neighbours together, and acknowledged that she was a great sinner, yet had experienced the power of changing grace: and that the Saviour was then supporting her feeble frame after having lived his open enemy, for nearly 65 years; that he was now to be the chief among ten thousand, and it was her desire now to depart and to be with Christ, and that death so far from being terrific, was now become a welcome messenger. She continued in this strain until exhausted, and in a few hours after fell asleep in Jesus.

*Account of the death of brother Ferrao. Communicated in a letter from brother Leonard to brother Ward.*

You will remember, my dear pastor, that our dear departed brother Ferrao's reception into church-fellowship, was delayed for a considerable time on account of a heavy debt with which he was incumbered, although it appeared that he had not incurred it by any extravagance on his part, but by becoming surety for a friend, who soon afterwards died. In the account he gave to the church on the night of his reception, it appeared, that he had received some serious impressions when employed as an under teacher in the Serampore school. He afterwards went up the country, and continued away from the means of grace, nearly four years, but never wholly lost what he had received at Serampore. He constantly mourned for the courts of the Lord, and at length came down to Calcutta, determined to live and die with the people of God, even at the risk of being thrown into prison, and suffering under the deepest penury. But it pleased the Lord to keep him from distress, and to bless him with as much as proved sufficient to feed and clothe himself, a wife, and two little children, from a situation at the Botanic garden, procured for him by Mr. Carey.

He was baptized on the 29th November, 1811, and, I trust, made a glorious entrance into the joy of that Lord in whom his soul delighted, on the 20th instant.

I was with him about 8 o'clock on the morning of the day of his departure, and found him in a truly happy frame of mind. However, on

entering into conversation with him, I perceived that he did not think his end so near; as he informed me that the doctor was desirous of seeing him, and that he intended to send for a palankeen for the purpose of being conveyed to his house. I thought it my duty to inform him, that in so doing he would only disturb his mind, and put himself to unnecessary trouble; that the physician of souls was close at hand, who alone could afford him relief, adding that a few hours more would probably put an end to all his troubles. On hearing this, he fixed his eyes upon me with a mixture of tranquillity and delight, and then closing them, continued in a state of meditation for some time, after which he said, 'The Lord is my portion; he now supports my feeble frame whilst death is performing its office.' I asked him what he thought of his sins both by nature and practice. He replied, with much apparent feeling, that he could remember neither a thought, word, nor action of his whole life, for which he might not justly be condemned, and consigned to endless misery. I am indeed, says he, the chief of sinners. I then asked him how he enjoyed so much peace and tranquillity under such a weight of guilt, especially as he might now expect to appear before a sin-hating and a sin-punishing God in a few short moments. He replied, Christ has removed the heavy load; he died, that I might live; he bore my sins in his own body upon the accursed tree: and I can now realize his presence in the sweet consolation I experience, and through a sense of his dying love, and his willingness and equal power to save a sinner vile as I know myself to be. His wife, with an infant in her arms, was weeping in the next room; but this did not in the smallest degree draw his mind off from his eternal concerns; he committed them to the guardian care of his blessed Saviour who, he believed, would be a father to the fatherless, and a husband to the widow.

He informed me that he laboured under a good deal of concern the morning previous to that on which I called to see him, in consequence of the following circumstance, which I shall insert in his own words: 'I was very desirous of joining the family in whose house I live, at the usual hour of worship. I accordingly began, but before I could utter many words, my mind became dark and bewildered, and my whole frame so weak that I could not proceed. I was therefore compelled to give up the sweet employment, and had just power enough left, to beg of a friend present to proceed, and pray for me, as my memory failed me. Immediately after, I fell into a stupor, in which I continued until the next morning. On recovering my understanding, the first thing that presented itself to my mind, was that of having been prevented from praying the past night. I am too weak to express the grief I experienced at the recollection of having my mouth stopped, and being deprived of my reason just at a period when my heart was burning with anxiety to acknowledge before all present, what a vile sinner I had been, and what Christ had done for me. However it pleased the Lord in his great goodness to grant me my last desires, that of declaring his love to me, my love to him, and my whole dependance upon him for salvation; and also to recommend the Redeemer to my wife, and the family who then surrounded me. Since this happy season my soul has been quite at ease, I feel little or no pain now.'

I then asked him, (as I was about to depart) if he felt disturbed at the near approach of death: he looked at me, with a smile, and said that death had lost its sting,---that he could now meet him with joy. I then asked, what he wished I should pray for on his account; whether the Lord would continue him longer upon earth, or take him to himself? He replied, The latter. I have been too long from him: I can now see him, as through a glass darkly, but I feel the strongest desire to see him face to face, to be like him, and to enjoy his presence forever.

I was much gratified during my conversation with him, to find his mind amply stored with scriptures suited to his case, as it went also to prove that the bible had been his constant companion in health. I have had the additional satisfaction, to hear those who were most intimately acquainted with his private walk and conversation, bear the most honourable testimony of him: all agreeing that he was a truly pious, conscientious christian; and had it pleased the Lord in his wisdom and mercy to continue him on earth, there was every reason to hope that he would have proved a valuable acquisition to the church. But I trust, he is now joining the church triumphant above, in singing the high praises of his God, who called him to his eternal glory, through Christ Jesus.

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### Chittagong.

No news from brother De Bruyn.

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### Silhet.

Pran-krishna and Booddhi-sah are arrived here, and Krishna is on his way to Serampore.

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## HINDOOST' HAN.

### Digah.

My dear brother Ward,

Digah, Sept. 18, 1813.

We have lately established another native school in Digah, about a mile or a mile and a half from our house. Brother Vrinda-vuna is just returned from an itinerant journey to Hajee-poorah. He went principally to see Sergeant W. and family, the person mentioned in my last to brother Carey. We have much hope respecting this man and his wife. Brother V. wishes us to set up a native school at Hajee-poorah, which I hope we shall be able to accomplish. He supposes that one or two hundred children might be collected. Scarcely a day passes without enquirers, and consequently we are greatly in want of another native brother or two. Send us some help, and follow them with your prayers. Do not forget to send more books when you have an opportunity.

I am, &c. J. ROWE.

My dear brother Lawson,

Digah, Sept. 24, 1813.

You in your last congratulated me on the accession to my family. Now that dear little girl is no more. She lived just long enough to give us a smile, and to begin to twine about our hearts; when the great disposer of all events thought fit to take her away. Nature will feel, but blessed be God, grace enables us to acquiesce in the divine dealings; and constrains us to say, (I trust from the bottom of our hearts,) "The Lord gave---the Lord hath taken away, and blessed be the name of the Lord."

We meet with much general encouragement in our work. There seems to be an increasing desire among the natives to hear the word. Our Hindoost'hanee school is become quite a rendezvous for them. They drop in from different parts, all hours of the day; so that we need the lungs of a Chamberlain to contend with them. It seems natural to get into their habit of talking loud, which soon expends one's breath. I believe the inhabitants of Dinapore have hitherto kept aloof, in consequence of Hedayut-ulla's\* endeavours to counteract our efforts, but now they begin to come for the purpose of reading and hearing the word. We have got the Hindoost'hanee Testament placed in several villages, and have the pleasure to hear that many of the natives are in the habit of hearing them read. The rains at present prevent our visiting these places, but this obstacle will soon be removed. Our native school at Sudesha-pooram met with some opposition a few weeks ago, owing to some evil disposed persons, who spread a report that the boys educated in it, were to be sent to England. The raja interfered, and now all seems to be going on well. This school now contains about thirty boys, which is all the school-room will hold. Brother Vrinda-vuna supposes, that when we have a larger place it will increase to one or two hundred. He went to inspect the school a few days ago, when the noise of the people who came night and day to converse with him, almost took away his hearing: such is the simple account he gives of his visit. I hope a way will soon be opened for a large school at Hajee-pooram, a town on the other side of the Ganges, at which the Company have a stud, to which natives from all parts of the country continually resort. Many come to this place from Napaul, who understand Hindoost'hanee.

This day I enter on the 83d year of my pilgrimage. Goodness and mercy have hitherto followed me all my days, and I would now desire to devote myself in the most unreserved manner to the God of all my mercies. We all unite in love to you, sister Lawson, and all our friends at Serampore.

Your very affectionate brother, J. ROWE.

### *Patna.*

My dear Mr. Ward,

Patna, Sept. 8, 1813.

I returned home about 7 o'clock yesterday evening from a visit to Phutua, a populous place, a little below Patna: and sit down to give you some account of the circumstances of the visit.

\* An apostate member.

On our landing, a friendly brahmun (who had received a Hindee New Testament in Patna,) procured us a place in his friend's shop, and recommended several to hear the things pertaining to their salvation. A large crowd quickly attended.

After we had been a good while at the shop, we met a gosace, to whom brother Smith had given a New Testament in Hindee last month. This gosace accompanied us to the boat to learn further respecting the gospel; and as we sat together reading and talking about the New Testament on the matted roof of the boat, several Hindoos of the gosace's acquaintance came on board, and joined us. One of the boat-men observed that the roof would soon give way, from the great weight upon it. Immediately after another Hindoo came on board, on which the whole of the roof fell into the river, with about sixteen natives, including myself. A large boat being near, we were happily rescued from the water. Having no change of linen, I was obliged to let my clothes dry on my body. We then went on shore, and continued there conversing with the natives till the boat was repaired.

A little after we left Phutwa, a storm obliged us to quit the boat. Returning to it after the storm, a native of Bengal came up and said, "Sir, I want a Bible." I gave him a copy of Luke, &c. a hymn book, a tract, and one of your last tracts respecting the Christian Religion; he read some parts of each of them in Bengalee, and expressed much gratitude for them. He knows something of English, and I have invited him to visit me.

A brahmun, a married man, sat with a woman of ill fame, on the roof of the boat which saved us; but before the boat had passed the Patna fort, the same storm which obliged us to quit our boat, plunged this boat and company into the river; and of sixteen persons, only twelve survived. Among the persons lost, were, the brahmun, and the woman's niece. I remain, &c. J. T. THOMPSON.

*Brother Thompson's Journal for September.*

Sept. 3rd. Preached to a large crowd at Colonel's-gunj. 5th. (Lord's-day.) In the afternoon visited a place where I had never been before. 6th. Early this morning the brahmun who entertained me yesterday at his house, with a kayast'ha, called here for religious conversation: after a while the kayast'ha took with him the Gospels in the Arabic and Persian characters. Hearing that a large crowd would assemble at Phutwa to bathe in the river to-morrow before day-break, I went thither. 7th. At sun-rise I began to converse with some who were known to me; and in a little time got among hundreds of my fellow-sinners, and preached to them the death of Christ as the only, true, way. Many asked for books, and I distributed a great many tracts. I returned to the boat at two; but we had not proceeded far before a storm overtook us, and obliged to leave the boat. The storm having ceased, we walked about four miles for a conveyance. 8th. Two respectable natives accompanied me home from Alum-gunj this evening, and sat a good while conversing in English and in Bengalee. 9th. Preached the glad tidings of salvation to many Hindoos and Musulmans in various streets and lanes. 10th. The old brahmun from Munoharee called yesterday with a friend, (a

brahmun,) to whom I gave the New Testament in Hindee, the Commandments, a tract, and a hymn. To-day a Musulman came and received the Gospels in Persian. In the afternoon conversed about Christ, at Aruphabad, Gosae-bag, and other places, where the people heard gladly. 12th. (Lord's-day.) Spent much of this day at Muharaj-gunj, where I made known the glad tidings to several bodies of Hindoos, and gave away two tracts. A brahmun received me into his house, and he together with his family, and a great number of friends, listened to the blessed Gospel with seriousness and delight: and afterwards received a tract. 15th. A pundit, recently from the Punjab, accompanied me home from Babooya-gunj this evening; he read the New Testament in Sungskrit very fluently. 16th. On going out to-day several persons recognized me, and had much conversation with me about the true Saviour. I have lately found the minds of great numbers of Hindoos very much alienated from the gods. 17th. The aged father of the Musulman who received the Gospels in Persian on the 10th instant, called on me to-day, and mentioned that upwards of twenty-five persons, Musulmans, attend to the reading of the gospels by his son, daily, in the school of a Moulavee, where the young man is placed, and where they attend for instruction. The old man gave me a pretty good account of what he had heard of the gospels. 18th. At the river side conversed with a few. 19th. (Lord's-day.) Was a long time this day at Sultan-gunj preaching, reading, conversing, and explaining the things pertaining to the kingdom of God, amidst vast numbers of Hindoos and a few Musulmans. 23d. Had a long discourse with a gosae and a brahmun. 25th. Two viragees, after they had heard the words of Jesus at the temple on the river side, came home with me and staid a while to enquire further. 26th. A Hindoo took Matthew in Hindee, the commandments, and a tract. Visited several places, and conversed with many people to-day.

### *Agra.*

Dear brother Ward,

Agra, Sept. 2, 1813.

There has been of late an enquiry for Sungskrit Testaments; I wish you could send us a few. We had six, which I have distributed, and they appear to have excited a spirit of enquiry among some learned brahmuns. Our pundit, a Hindoo, seems to be greatly struck with the Gospel. I have of late read a chapter or two with him daily; I have gone through the Acts and Romans with him: he is a very sensible man, and particularly notices Paul's Epistle to the Romans, which he says, exceeds all other books that ever he read before for wisdom, and that the author of it must have been a man of great understanding. He professes to have received much light in his mind from the reading of it, which indeed I have reason to believe he does, for he is continually reading it at his leisure hours when not engaged either with brother M. or myself, and he often asks for explanations, at which I am much pleased. Should it please the Lord to turn his heart, he might be

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of great service to us in the work. For a long time he could not relish the doctrine of, "none being good, no, not one," neither could he admit of the doctrine which rejects all human merits as totally insufficient to purchase the favour of God, but when he came to the 35th verse of the 11th chapter of Romans "Who hath first given to him, and it shall be recompensed to him again?" he seemed surprised, pleased, and partly convicted; and I hope, began to see something into the nature of Gospel grace; for he stopped short there, and at length exclaimed, "Well! how clear and plain this is: I have gained much light by reading this book."

I am, &c. H. PEACOCK.

### *Sirdhana.*

No news from brother Chamberlain.

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## THE MAHRATTA COUNTRY.

My dear Lawson,

Nag-poor, Sept. 15, 1813.

Since leaving the dear society at Serampore, many most interesting occurrences have happened through the blessing of God there and at other places in our Lord's vineyard. We have read with astonishment and delight the late Circular Letters: a wide door opened at Sirdhana; an increase at Cutwa; glorious news from Java; a Burman ambassador commissioned to carry back with him the materials of the bread of life; a door open to the borders of the dominions of Satan in China through Silhet, and above all the praises of our Redeemer in those very sinks of vice and blasphemy, the barracks of Fort William; the scriptures translated or translating into so many languages; the harmony and love of all Christians in Europe and elsewhere; the exertions of the Bible Societies, &c. &c.

I am happy to say, the cause of our dear Redeemer at this dark place is making a more apparent progress. On a Lord's-day more attend, and the effect of the Holy Spirit in the Word beams in the countenance, and I trust in the hearts of several. ----- seems daily growing in the love and faith of our Lord Jesus. Bhuwanee I have more hopes of; fear of the consequences of throwing away his cast is the great hinderance; another Musulman, besides some Hindoos, begin to hear the word with interest. I hope to form a church here ere long. In my school I have eighty-four boys on my list, whose parents seem to encourage their boys to make progress that they may get books, and many of their mothers come to the school at times and hear the scriptures. To day two Musulmans came from the town to hear the word, before whom Henry read the three chapters of St. Matthew containing the sermon of our Lord, the 3d chapter of John to the 21st verse, and 3d chapter of Romans beginning from the 10th verse; they heard it with great delight, and promised to come on a Lord's-day. The pundit who teaches the boys is, I have some hopes, a

christian in his heart, though I am afraid he has a great enemy to it in his wife. Lately a man of the goyala cast, and who had sat under the word, came to the resolution of throwing away all for Jesus; he was brought to me very ill: he broke off his beads and ornaments, declaring he trusted alone in Jesus for salvation, and partook of our food with great pleasure: he lived nearly a fortnight after, during which time he seemed very happy, and delighted to hear the scriptures read to him: before he became insensible, his last words were expressive of his faith in Jesus the Saviour of sinners. Another Hindoo, an old woman, who had long sat under the word, died the next day very happy in Jesus. I read some portions of the scripture at the grave.

Yours very sincerely, W. MOXON.

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## ORISSA MISSION.

### *Balasore.*

No news from hence.

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## COLUMBO MISSION.

No news from brother Chater.

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## BURMAN MISSION.

### *Rangoon.*

Dear brother Marshman,

Rangoon, Aug. 25, 1813.

My last to Serampore was addressed to brother Carey, under date of the 22d ultimo, and forwarded via Madras. Since then, nothing special has occurred. From the last information received from brother F. Carey, we conclude, that by this time, he may have arrived at Ava. His return is altogether uncertain.

We continue to enjoy good health, and to be satisfied with our choice of this station. Concerning our attainments in the language, we cannot say much at present. It is our constant study; and in this, we are encouraged, as we have been, in some past instances, by that excellent maxim of Sir William Jones, "*that whatever had been attained, was attainable by him.*"

We feel very much the loss of christian society. When bro. Kerr departs, we shall be entirely destitute. Mrs. Carey, however, improves

is speaking English, and I am happy to say, that she and Mrs. Judson have become quite attached to one another. It is our constant prayer, that she may experience the renewing influence of the Holy Spirit.

The expenses of this mission have lately been very great. Every article of food is extremely dear. For rice, we have been obliged to give twenty rupees a bag, and lately it cannot be purchased at any rate. No fowls can be had in Rangoon. We are obliged to send a man at a great distance into the country, with articles of Europe and India ware, (for the people will not take money for their fowls), and in this way, we are able to collect a few, which come at about a rupee a piece. We have no meat of any other kind, no bread, no yams, and since the rice has failed in the bazar, it is difficult to procure plantains, which is the only fruit we have had for some time.

Under these circumstances, and in view of the daily increasing difficulty of obtaining the necessities of life, we feel the import and preciousness of our Saviour's precept, not to be anxious what we shall eat, or what we shall drink. We endeavour to believe that the Lord will provide. Lord, help our unbelief.

We expect much, by the first arrival from Calcutta, in the way of letters, &c. We hope to hear that the war with America is terminated, and intercourse again renewed. But in this as in all other things, may the will of the Lord be done.

I remain, &c.

A. JUDSON.



## JAVA MISSION.

My dear brother Carey,

Wetlevreden, July 19, 1819.

As there is a young man going to Bengal who offers to take a few letters for us, I must not let the opportunity pass without sending you a few lines. I am very happy to inform you that the work of the Lord seems to be going on in an encouraging manner among the soldiers. All those who have been baptized walk very steadily, and yield me much comfort; some of them seem to be remarkably pious men, and bid fair to be very useful among their comrades. Brother Hagger, the first who was baptized, has for some time been accustomed to exhort the brethren, and his attempts appear to have been very acceptable. In order that I might form some idea of his ability, I requested him to put down his thoughts upon some passage of Scripture on paper and show them to me. This he has done, and from this specimen I think he ought to be encouraged, as he seems likely to do good. Since I wrote last, I have baptized seven persons, four on the last Sabbath of June, and three on the first Sabbath of the present month. There was a report current here, that the Bengal European regiment was to be removed from hence in a few days, and as there were two persons in that Regiment who wished to be baptized, it was thought better to baptize them then, than to let them depart without being baptized. One

of these persons was a corporal Whimpous, who is well known to brother Chamberlain, as he was one of his constant hearers at Agra. You perhaps remember receiving a letter from two soldiers at Agra for a hymn book: one of the two who wrote to you was this corporal Whimpous. In a former letter to you, I informed you that one of the friends who was expected to give in his experience at the first church-meeting declined doing it, on account of the distress of mind he was in at that time. He has now come forward, and was baptized with the two from the European regiment, on the first Sabbath of the present month. This man, after he had declined coming forward, was exercised with some doubts relative to the subject of baptism, but on the last Sabbath of June, after baptizing five persons, I preached from, "He that believeth and is baptized, shall be saved," &c. and it pleased the Lord by means of that discourse to remove all his scruples, and he wrote me a letter the same afternoon, offering himself for baptism, and entreated that he might be baptized in a more public manner than the others had been. I shall enclose his letter to me on this subject, which I doubt not will yield you pleasure. When I read this letter to the church after our evening worship, they all rejoiced to hear it, and were of opinion that as there was no doubt of his piety, he should be baptized on the next Sabbath, with the two belonging to the European regiment. I must not forget to say that this brother is an Irishman, and was formerly a Roman Catholic. In compliance with his request not to be baptized so privately as the others were, we had the baptizing in the cantonment, and as we met with no opposition, we mean to continue to baptize there. Our little church now consists of nineteen members, four from Bengal, and fifteen baptized here. On the last Sabbath of this month we hope five more will be added to us, and there are others with their faces set Zionwards, who we hope will soon follow. Brethren Brown and Hagger will, I expect, at our next church-meeting be chosen deacons. Our collection at the last ordinance was about 25 rupees: we devote this money to the purpose of providing lights, &c.

I am still living with Mr. Brown, without any more prospect of a house and a school, than I had the first day I landed. There is no house to be got, and if there were, it would be running a great risk to take it, for as my allowance will not enable me to keep a house, my only dependence would be upon a school, and if that did not succeed, I should soon be in very distressing circumstances. I think it should be a matter of consideration, whether something cannot be done by you to give me some effectual help. I think the best method that can be adopted, is to remit me money for the purchase of a house, but if this cannot be done, in the present state of the Society's funds, an increase of my monthly allowance would afford me great assistance. I have no hopes of getting a house suitable for a school, under fifty or sixty rupees a month, and as I have but a few rupees indeed to spare, after my month's expenses are paid, to rent a house, at this rate, is quite impossible. Besides if I kept a house of my own, I should have many other expenses besides house rent, which I have not now. I think, therefore, if it be thought improper to purchase a house, my monthly allowance should be increased.

A a a

ed from 140 to 200 rupees; which I am sure, under the circumstances above mentioned, is the least sum likely to yield me any effectual assistance. Should you think of purchasing a house, I must say now as I have before said, to brother Ward, that 10,000 rupees is the least sum that is likely to purchase a house fit for my purpose. I have but little hope that this mission can be augmented by other brethren being sent, unless there can be some means adopted for its support, besides the funds of the Society.

The Governor has come to a full resolution to reprint the Scriptures in the Malay language, at the Serampore press, and this resolution has been published in the Java Gazette. A copy of this resolution I shall here enclose. I hope you will send me more hymn books as soon as possible, and let them be bound, for the poor soldiers are obliged to pay three rupees here for very bad binding. I hope you will get me some English Bibles from the Repository, as they are much wanted. I have not sold one Dutch Testament: no body seems to want them. I have given away a few of the Chinese Gospels, and they were received gladly. I hope some of the brethren will be careful to write by every ship that comes. I have lately heard of the arrival of two or three ships from Bengal, but I have not received a line by any of them. I take this opportunity to send you a few seeds of a small Monadelphous plant, which is here very common; the Malays call it Poolut. I could send you a few Tuberous roots, if I had opportunity, but at present I know not by whom I could send. I sent a packet of letters by means of Captain Barclay, who promised to enclose them in a parcel he was going to send to his wife by a captain of his acquaintance. You will please to remember us to all our friends at Serampore and Calcutta. I hope the gospel is still spreading in Bengal.

I remain, &c.

W. ROBINSON.

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## BOMBAY MISSION.

*To brother Ward.*

Reverend and dear Sir,

I have received the Kettering Circular Letter of 20th September, 1812. I hope the Lord of the harvest will send forth more faithful labourers into his vineyard. I am now in a thick wilderness, where you cannot find a single fruit tree, though you will read in my journal that I have frequently spoken the word to the people of Surat. It is very discouraging indeed to speak to them; they are proud, passionate, and practise all kinds of wickedness. I hope you will send me the books I wrote you for, as I have none which will suit this part of the country. I have heard that there are several European brethren here in the army.

When I began to distribute tracts and books in Bombay, the people

begin to think about religion; there was a spirit of enquiry among all ranks, Armenians, English, Musulmans, Hindoos, Parsees, Portuguese. Some of them came to me for books; some sent notes for books. I also distributed some English tracts which I had received from a friend of the Tract Society. A young man named Phillip begged me to baptize him, but I did not, because I thought I should remove from Bombay very soon. But Bombay is a much better place for preaching than Surat. I should not have left Bombay so soon if it had not been through fear of government, and the dearth of provisions. I hope however that I shall not repent of coming to Surat. I go out every day, but when I return home I am greatly discouraged, for I do not see a single christian who would ask me to pray for him or with him, or with whom I could read a chapter in the Bible. Oh! when shall I see christian meetings again; when shall I see christians shaking hands with each other, and talking to each other about the goodness of God. My mind is much troubled on this account. Surat is not a healthy place: some days three hundred, some days four hundred people die. The merchants are very poor, and there is little or no trade. The Armenians live out of town, near the burying ground; the Parsees have about four thousand houses: they may amount to twenty thousand souls. There are fifteen hundred temples of Musulmans, and eleven thousand houses of Musulmans. I suppose there are two hundred thousand Hindoos. There are also fifteen houses of Jews, twenty houses of Europeans, beside the military officers, and one hundred houses of Portuguese.

I am, &c. C. C. ARATOON.

*Brother C. C. Aratoon's Journal for May and June.*

*May 1st.* In the market many heard me with joy. *2d.* In Parsee-street spoke with many. *3d.* Spoke with three of the nabab's people, who invited me to his house. *4th.* Spoke with three Musulmans, eight Hindoos, and three Jews. *5th.* Went to the river side, and began to sing a Hindee hymn. I spoke to many. *6th.* Spoke with eight soldiers, and gave them forty English tracts, also with twelve Hindoos. *7th.* Went to Hindoo street, and spoke with thirteen persons, and afterwards with nearly two hundred Hindoos. *9th.* Went to the market: many came round me. I informed them that the Gospel and the Koran were full of witnesses for Christ, but that in the Gospel there is no witness for Mahomet. *12th.* Spoke with five Portuguese and six Armenians: they were very angry. *15th.* Spoke with fifteen Hindoos: they, like the Bengalees, told me that Christ is Krishna. *18th.* Spoke with three Musulmans. *19th.* Spoke with a raja, who believes in only one supreme God. *20th.* Spoke with a Musulman priest, who confessed Christ before his neighbours. *24th.* This day had many arguments with some Parsees. I told them none had gone to heaven except by Christ Jesus. They said, Christ is our Zurtosh (Zoroaster). *26th.* Spoke with about sixty Hindoos. *27th.* I spoke with three fishermen, who said, We like your words, but we will ask our teacher. *29th.* Spoke with twelve boat-men.

*June 1st.* Spoke with a number of market people. *4th.* Conversed with nine Parsees and four Hindoos; three Parsees heard me with great attention; they had read the Bible in their youth. *6th.* Went out of Su-

rat, and spoke with nine fishermen and thirteen shoemakers: the poor shoemakers with great joy received me and my words. 7th. Went to the same place, and met seven persons, and spent most of the day. 20th. I spoke with a young man who is very much against christianity: as soon as he left me, the people told me that he was the son of Colonel ———. They added, If the Mahometan religion is not of God, how then could his father have desired him to be a Musliman?

# CIRCULAR LETTERS.

~~~~~  
October, 1813.
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## BENGAL MISSION.

### *Dinagepore & Sadamuhul.*

My dear brother Ward,                      Dinagepore, October 23, 1813.

I am happy to inform you, that on the first Lord's-day of this month, four persons were baptized at this place, two men and two women, having previously and satisfactorily given in their experience as usual, before the church, met for that purpose. The women are the wives of two of our native brethren, and the men their near relations. They have been under instruction, some for about three years, and some two. They had been for many months back ready for baptism, nevertheless, I thought proper to keep them thus long on probation, from the experience I have had of the misconduct of one or two, who were baptized before. In the evening, we all sat together to commemorate the dying love of Christ; a refreshing season indeed. There are now nine persons very solicitous to be admitted into the church, who by their conduct and conversation have manifested their faith in Christ, some of whom I hope to baptize next month.

I thank you for your kind note of the 9th instant, with the Circular Letter for July. I was very sorry to hear that so many members of the Calcutta church had been removed in such a short space of time.\* These are loud calls indeed; I trust many will be benefited thereby; and that the church will be shortly replenished an hundred fold of what she has lost. I am much obliged to you and the dear brethren, for the Reports of the Bible Society which the Rev. Mr. Thomason kindly sent up.

I remain, &c.                      J. FERNANDEZ.

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### *Goamatty.*

*To brother Ward.*

My dear Pastor,                      Malda, October 12, 1813.

I have no pleasing accounts for the last month to communicate; we have visited the neighbouring villages, markets, and schools: the children amount to the same number mentioned in my last; they are coming on pretty well.

\* Mr. Roll, Mr. Ferrao, Mrs. Pigott, Krishna-dasa, and Dweep-chund, all died in six days!

B b b



Ameer-chund and Bool-chund, the two brothers, have attended morning and evening. Ameer-chund appears very serious, and pays great attention to the word. Also Goolmuhumud, a Musulman, and his wife: they are both in my service: I hear them often sing Bengalee hymns.

We hope to go out as far as Mungeer, Poorniya, and Dinagapore in a few days, to visit the villages, and distribute the scriptures.

I remain, &c. N. D'CRUZ.

### *Cutwa.*

Dear brother Ward,

Cutwa, October 4, 1813.

Yesterday seven brethren and sisters arrived from Beerbhoom: things seem in a good state in those parts. Eighteen sat at the Lord's table yesterday; the greatest number I ever had here. May the Lord increase us a thousand fold.

Yours affectionately, W. CAREY, jun.

### *Jessore.*

Brother Thomas in his journal for this month, mentions a number of places visited by him, and concludes with a conversation betwixt him and a man named Suphul-rama, who with near twenty others profess their faith in Christ, but have some dread of persecution.---One means adopted by Hindoos of influence to insult a christian convert is, to prohibit the village barber from shaving him; and as he knows not how to shave himself, he is obliged to let his beard grow, till he goes to a distance, where his conversion is not known.

Brother Bhagvut's journal of his labours in Jessore is also arrived. He preached at a number of villages, and visited the different members in those parts. In the absence of brother Thomas, he baptized at Chougacha, Dookuree, a Musulman, and two women, June, and Chandmune.

During this month Suphul-rama, Nidhi-rama, Manik-sha, and Narotuma, visited Poorupara, Bhatpara, Khurinja, Panchnamna, Bhangvariya, Mut'ha-varee, Deegula-singha, Dhakpota, Phool-variya, Vushipoora, Peeva-hatee, Shree-poora, Soorya-diya, Gograla, Bhoradanga, &c.

### *Serampore and Calcutta.*

On the 26th ultimo, was baptized at Calcutta, by brother Carey, Jugudumba, the mother of Neeloo; and on the 31st instant, brother Carey baptized at the same place, James Munus, Joseph Wardle and Joseph Leeson, of His Majesty's 24th regiment of foot; --- Dear, of the Artillery, and Mrs. Forster. Brother Leonard, in a late note to brother Ward, adds, "Young Dear has contrived to get a hut in the camp at Dum-

dum, where two or three join him in religious exercises. I hope to be able to visit them soon."

*To brother Ward.*

My dear Pastor,

Calcutta, October 15, 1813.

I have received your very kind note, and would return my most grateful acknowledgments for all the valuable favours I have experienced at your hand under our great and good Master. The hope that you and the rest of my dear pastors remember me in your petitions, especially in times of severe, or at least peculiar trials, has ever been a source of comfort and encouragement to me. This last stroke\* has indeed penetrated to the very centre of the heart, yet I was supported even beyond my most anxious expectation. The beloved of my bosom was in my arms, during the last two hours of his tremendous conflict; and at length fell calmly asleep, I humbly trust, in Jesus. Oh! if I never experienced, or had any thing more to expect from the Gospel, than the consolation and strength it afforded during these trying hours, it would then be gain to give up all for it. Religion is indeed a substantial thing, and affords comfort when all other comforts fail. When the dreadful conflict was ended, I can scarcely express the grateful overflowings of heart which I experienced towards the God of love, on feeling my mind supported with a firm hope that my beloved child was snatched from an ensnaring world, and immediately received into the embraces of his heavenly Father, where sin, sorrow, or death can never more reach him. I could indeed say from the very bottom of my heart, 'it is the Lord, let him do what seemeth him good. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.'

I have had a slow fever hanging about me almost ever since I saw you last, through which I have been rendered unable to go into the Fort; therefore could not speak with certainty respecting the number baptized, but shall, God willing, go in to-morrow night, and give you a correct list on Sabbath day.

I shall use my endeavours to go to the jail on Sabbath afternoon, hoping the Lord will support me, and bless my feeble attempt,

I remain, &c.

O. LEONARD.

*Death of brother Krishna-dasa.*

On the 20th ultimo, died at Ram-krishna-poora, opposite Calcutta, our beloved brother Krishna-dasa, late itinerant in Orissa.

A few months ago, he came from Balasore in a state of affliction, and lingered at Serampore till near the time of his death, when he went down to his house at Ram-krishna-poora, and in a short time was removed from this vale of tears.

The account of the conversion of this brother will be found in the Periodical Accounts, as well as of his removal to Balasore, and of his labours there. To this we may add, that Krishna appeared constantly to be a genuine christian; he was certainly a fervent and impressive preacher. His conduct, from the time of his baptism to that of his death was in general quite consistent with his profession. He had an understanding superior to many of his countrymen occupying the same rank in society.

\* The death of his youngest son in the hydrophobia.

himself. He read and understood the Bengalee scriptures, and, though in an inferior degree, the Hindoo's'hancee and Ooriya. He had a convincing method in stating and defending the gospel, and in exposing the follies of the different sects of Hindoo, whose ways he abhorred from his soul.

During his affliction, brother Ward often witnessed how much a work of grace appeared to be deepened in him: he shewed great tenderness of spirit, and child-like simplicity; much fervour of devotion, and a strong cleaving to the doctrine of Christ, as all his salvation and all his desire. In the midst of sleepless nights, he would spend much time in calling on the Saviour, and singing Bengalee hymns, and he failed not to exhort all around him to cleave unto the Lord with purpose of heart, and to depart from all iniquity.

Sebuk-rama was with him in his last hours, and has transmitted to brother Ward the following particulars:

"On the day of his death he called for me, but his wife told him I was not arrived from the other side of the river. He then began to praise God. At night I went to see him, and asked him how he was. He smiled, and said, 'I am well, but am leaving this world and going to my Father. Stay with me; do not leave me.' Saying this, he clasped his hands together, and remained for a short time in silent prayer. I then sang two hymns and prayed, which he seemed to enjoy. I then gave him a little water, and reminded him, that our Lord Jesus Christ had given him the pure water of life. He said, 'Yes, brother, the Lord Jesus Christ is truly the Son of God: this I believe.' I added, 'Blessed, blessed be the Lord Jesus Christ, the Saviour of sinners.' He said, 'Yes, these are sweet words: he is my salvation.' About five the next morning, he departed. The last words he said, in reply to a question of mine, were, 'Christ alone is my light and salvation.'

Krishna was born at Ram-krishna-poor; he was a shopkeeper before his conversion, and a follower of Krishna. At the time of his death he was about 40 years of age, and has left a widow, and a son about 12 years of age who is employed in the Serampore printing-office.

#### *Death of brother Dweep-chund.*

On the 18th ultimo, died at Serampore, our beloved brother Dweep-chund, an itinerant, lately supported by brother Gordon of Calcutta, and employed by him in the work of God at the jail and in its neighbourhood.

Our deceased brother was born at Pejiya, in Jessore, belonged to the writer cast, and at the time of his death was about 28 years of age. His mother, who had been baptized, and who lived under his roof, died a few months before him.

Some account of this brother has already appeared in the life of Futika. It only remains to be added, that during the last twelve months of his life he appeared to be much more deeply affected by divine things than ever he had previously been; which was conspicuous in his preaching and general conversation. He was selected by sister Gordon from amongst our native brethren on account of his fervour of spirit and apparent desire of doing good.

Kureem, in conversation with brother Ward since Dweep-chund's death, expressing his admiration at this brother's decision of character, said, that he with another brother once accompanied Dweep-chund to a neighbouring village to preach. On their arrival, they found a Portuguese man sitting at his door on a chair, and going up to him, entered into conversation with him, and offered to smoke out of his hooka. He upon this turned round with astonishment, and asked them what they meant; adding, that they were Bengalees; would they smoke with him? They declared that they were Christians, and that they despised no man, as all were the children of one Father. The Portuguese man, pleased with their frankness, and with finding Christians among the natives, gave them his hooka, and ordered three chairs to be brought for them; which, however, they declined, and sat on the ground. By this time, several of the villagers had arrived on the spot, and began to listen to the conversation; when these brethren sang a hymn in Bengalee, "Eternal salvation by the death of Christ," which drew numbers around them, and at the close of the hymn and of prayer, Dweep-chund got up, and with the Testament in his hand, addressed them in a manner which astonished Kureem and the other native brother; and excited the wonder of the listening strangers. Such words---from such a quarter!---A brahmun amongst the crowd, however, interrupted the speaker, and made use of some opprobrious language; and being enraged at the reply, he began beating Dweep-chund, who received his blows without resistance; Kureem, however, who was less patient, was provoked to use threatening language, when Dweep-chund restrained him by saying, "Brother, we are the disciples of Him who was as a lamb led to the slaughter; who, in the midst of his murderers, looked stedfastly towards heaven, praying that they might be forgiven, when one look of anger on them would have reduced them to ashes." The Portuguese man at this was ready to take Dweep-chund into his arms; and all appeared to be much struck with this new thing in the land---men praying for their persecutors.

During his last long continued affliction Dweep-chund unceasingly testified his rejection of every refuge but Jesus; and in his last moments, when visited by brethren Marshman and Ward, he appeared to be eminently supported by his hope in Christ. Many pleasing expressions dropped from his lips during the last days of his life, all tending to shew how much he felt his obligations to a crucified Saviour.

He has left a widow, and a son about a year old, to deplore his loss,

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*Chittagong,*

No news from brother De Bruyn.

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*Silhet.*

Krishna is arrived from Silhet, with the design of removing to this place with his family. The prospects in these parts are pleasing.

C c c

## HINDOOST'HAN.

*Digah.*

My dear brother Ward,

Digah, October 30, 1813.

Brother Smith has been with us about nine days, and intends remaining about a month in the whole. From what I have seen of him, I think he may prove a valuable acquisition to the cause.

Our Hindoost'hane schools keep up their number, and as soon as we can get larger school rooms, we hope to have a great many more boys. Bro. Moore and Vrinda-rana visited the school at Sudesha-poota a few days ago. Here is one native who wishes to be baptized; but we are not yet satisfied respecting him. Two or three others appear to have their attachments to idolatry weakened, and we would fain hope that the Lord is gradually drawing them to himself. Knowledge is evidently increasing; and we are encouraged by the thought, that the truth is mighty, and must eventually prevail.

Yours very sincerely, J. ROWE.

*Patna.*

Brother Smith, in a letter to brother Ward, dated Patna, October 21, says, "I am happy to inform you, that I arrived here yesterday. I found much encouragement in the work in which I have been engaged. During my short stay at Serampore my mind was much comforted and refreshed."

*To the Brethren at Serampore.*

Very dear Pastors,

Patna, October 22, 1813.

From the 1st instant to the 18th, I preached to multitudes at Colonel's-gunj, Gaya-ghaut, opposite the custom-house, Baboo-gunj, Bahadur-poura, Alum-gunj, at the school, Nujur-ghaut, and Nurmooya; and to such as could read, I gave six copies of Matthew's Gospel in Hinduee, eight of the Commandments, and fifteen tracts.

During the above period also several pundits, brahmuns, and kayasthas visited me, to know more of the gospel: to these persons I gave, agreeably to their desire, a copy of the New Testament in Hinduee, seven of Matthew's Gospel, seven copies of the commandments, seven tracts, and a copy of the Gospels in Persian. Among the above pundits was one from the Punjab, and another from Takuree.

Two or three things have afforded me much encouragement, and I shall just mention them. While my moonshee was on a visit to his village, great attention and interest were excited by his reading the New Testament in Hinduee; so much so, that a leper (a respectable man) with tears intreated to have the precious book, he being struck at the miracles

performed by our Lord, while he deigned to dwell with men. My moonshee let him have the Testament. A kayust'ha who had obtained of me a copy of Matthew with the tract and the commandments, at the native school, was visited by his brother from Vet'hiya at a time when he was reading Matthew: his brother, after glancing over a few pages, resolved at all events, to take it, but perceiving the owner reluctant, he said, "I will not return it, for I understand these things much better than yourself:" and so retained Matthew, &c. and when he returned to Vet'hiya did not fail to take them with him. To the brother, therefore, I most gladly gave another set.

A kayust'ha who teaches a few lads in Alum-gunj took, some time back, a tract of me; and as he had leisure, he copied the whole of it in the current Naguree character, that he might commit it to memory himself, and enable the common people to read its contents.

On the 19th, I visited Phutuya, and continued there till the morning of the 21st, making known to hundreds of my countrymen the words of eternal life, and praying with and for them. To such as could read, I gave the following books and tracts, viz. three Hindoe New Testaments, eighteen of Matthew's Gospel in Hindoe, seventeen copies of the Commandments, twenty-four tracts in Hindoe, one Bengalee New Testament, one copy of the Gospels in Persian, and one copy of ditto in Arabic.

At a famous temple in the village of Rah-poora I preached to a great multitude of Hindoos, whose seriousness impressed me much.

I remain, &c.

J. T. THOMPSON.

*To the same.*

Very dear Pastors,

Patna, October 31, 1813.

Since the date of my last letter, I have been enabled to talk of Christ and his salvation to a goodly number of those who are 'without God and without hope in the world:' and distributed among them four copies of Matthew's Gospel, four of the commandments, and five tracts; the avidity with which they invariably received them, inspired me with a hope, that the period was not far distant when the Father of Lights shall say to this people 'Arise, shine; thy light is come.' The places I visited, are, Muharaj-gunj, Daood-bigha; Komura, Nujurghaut, Baboo-gunj, Custom-House and other ghauts, and a temple.

On Lord's-day, the 24th instant; after morning worship, I went to Muharaj-gunj; and, while preaching to vast numbers, a Hindoo who happened to be passing by with a parcel in his hand, stopped on seeing me, and opening the parcel, he shewed me a copy of Matthew, one of the Commandments, and a tract, which he said he was carrying to Mungheer for Bholanath'ha and Kurkoo-Mishra, two merchants of note at that place; and desired me to acquaint him with the nature of the book. Finding that this man was employed by another to take the above to Mungheer, I brought him home, and added to his scanty stock a copy of Matthew, one of the commandments, and a tract in Hindoe, with a hymn book in Bengalee.

A brahman and some others have lately been with me for religious conversation; they took a copy of Matthew, a copy of the Command-

ments, and a tract, as also one of Hunter's Gospels. I wrote out the Bengalee alphabet for Lokraj-bhutta, as he seemed desirous of perusing the other parts of God's word, and the tracts in that language.

I remain, &c.

J. T. THOMPSON.

### *Agra.*

*To brother Ward.*

Dear Sir,

Agra, October 26, 1813.

Mrs. M. has gone through much sickness, but God has beyond all our expectations restored her to perfect health, for which may the Lord make us thankful.

We have employed a pundit for two months who understands *Sanskrit*, Persian, Bhasha, and Hindee. He assists us in the two latter and I find myself much benefited in the language.

I remain, &c.

L. M'INTOSH.

### *Sirdhana.*

No news from brother Chamberlain.

## THE MAHRATTA COUNTRY.

My dear Ward,

Nagpore, October 26, 1813.

I rejoice that you have found a native brother willing to come and assist me, and more particularly a man who has left a cast considered so sacred by the poor heathens about us. I am afraid there is no direct opportunity at present; however, the most safe and convenient route will be by a ship to Masulapatam, and from thence by the regular road to Hyderabad, to which place there cannot be any danger. I beg the mission will accept of his services as an itinerant on a monthly allowance of eight rupees while he remains in Bengal, and of ten rupees, should he come to Nagpore; and his travelling expenses when he goes to any distance I will provide. I more than ever see the necessity of a native brother. Muhabut-khan is going on much to my satisfaction; he is a constant hearer and reader, and is much persecuted about it, and has frequent arguments with other Musulmans about it. Henry has of late been explaining the Pilgrim's Progress to him, with which he is greatly delighted. I have a prospect of making the boys in my school, who have learnt to read, useful to me by going with our scriptures to other schools, and teaching the boys there to read the tracts I give to them. Mrs. M. joins me in kindest love to you and sister W. and all at Serampore. Believe me, my dear Ward,

Yours ever,

W. MOXON.

## ORISSA MISSION.

*Balasore.*

My dear brother Ward,

Balasore, October 5, 1813.

The widow of an oilman was burnt with her husband's dead body on the 19th of last month at Rumna or Sahoojee's market. Brother J. Roberts exhorts and prays with his comrades in the barracks. Last month we had rain almost every day, but I was able to preach to the *Ooriyas* in the streets and markets, at Old Balasore, at the river side, and at Baro-bhatee.

A jemadar of the infantry, a brahmun, heard me in the market, and came and begged a Sungskrit Testament, which I gave him; again he came and read 1st, 2d and 3d chapters of Matthew, which I explained to him, and sung hymns and prayed with him: he is daily reading the book. A native of Bengal has been at my house for ten days, learning to read the bible, with the design of giving up his cast.

Last Lord's-day six of us surrounded the table of the Lord.

I am, &amp;c.

J. PETER.

## BURMAN MISSION.

*Rangoon.*

My dear brother Ward,

Rangoon, October 16, 1813.

Captain Higgins arrived here last week, bringing us provisions and letters, for which we are very thankful. By him I received yours of the 22d, and brother Marshman's of the 25th July, being the first letters that we have received from Serampore, since we left it.

A few days after, we had another arrival, a golden boat from Ava, with brother Carey. We learn that the king has shewn him much favour, given him a title, &c. He is now under orders to go immediately to Bengal, and thence back to Ava within five or six months. The government will take up a ship for his conveyance, probably the one that Captain Higgins commands; and as he expects to sail in the course of two or three weeks, I have written thus briefly.

Mrs. Judson is well, and joins in love to our dear Mrs. Ward.

Yours affectionately,

A. JUDSON.

## BOMBAY MISSION.

*Brother C. C. Aratoon's Journal for July, August, and September.*

July 8th. Spoke with twenty-five Hindoos, all of whom heard me gladly. 11th. Spoke with several Musulmans and sixteen Hindoos in

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the market; two of the Hindoos were attentive. 12th. Spoke with a number of Armenians. 14th. Spoke with several Hindoos and four Parsees; two held a great argument with me, but confessed publicly, This is the true religion. 15th. Spoke with four Shave-raws, who declared that we all were murderers (of animals): how could we have a right religion. 24th. I spoke with nine Musulmans. 29th. Spoke with sixteen Hindoos by the river side; they heard attentively, except about the river goddess. 30th. Spoke with above a hundred, besides women, out of Surat.

August 6th. Spoke with thirteen Parsees; three of them put many questions. 7th. Spoke with several people in public market; some of them heard gladly, and three of them came home to hear more; they spent almost the whole day with me. 8th. Had great arguments this day about our poor infant Chater's baptism: some said, If you let him be baptized, the child will be cured. 10th. I spoke with seventeen Armenians, who came to see our poor Chater; eight of them heard me very well. 11th. Spoke with six Hindoos: one of them said I knew you in Bombay, for you gave me books. 15th. I spoke with six Armenians, two of them were angry, and went to tell their padree. [The latter part of the month spent in daily conversations with Hindoos, Musulmans, Parsees, Armenians, &c.]

September 9th. I buried my poor poor Chater in the English burying ground, where I read the 1st chapter of James, and preached his funeral sermon from the 15th verse, and also prayed: this is the first preaching in Armenian. [The rest of the month spent in daily conferences with neighbours of all casts.]

My dear brother Ward,

Surat, October 15, 1813.

I was to have gone to Poona, as I wrote you, but I did not on occasion of the rain: people say they have not seen so much rain, except once, in 25 years. Almost every day things at Surat are becoming dearer. Our beloved and poor boy was born August 13, 1812; he fell asleep on the 9th September, 1813. Oh what distress we were in that time: the child was dead, and people were laughing at us because no body would give a place to bury him, as they heard that the child died without baptism. At last, with great difficulty, we obtained permission from the Rev. Mr. Baynes to bury him in the English burying-ground, on this condition, that I must take care not to do so the next time; for that there was no order to inter in the English burying-ground any child who is not baptized.

Our best love to brethren Krishna-pal, Kanta, Kanaee, Kureem, Neeloo, Dweep-chund, Vikanto, Ram-koomar, and to all that are in Christ Jesus, particularly to them who are in Jessore, my dear Pfan-krishna, Gour-das of Vishoo-huri, and Prem-das, and to all of them, and to Secta-rana's sister, also to Dial-das, &c.

I remain, &c.

C. C. ARATOON.

# Miscellaneous Intelligence,

AND

## BRIEF NOTICES,

RELATIVE TO

INDIAN LITERATURE, MANNERS, &c.

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*Malay Bible.*—The Calcutta Auxiliary Bible Society have resolved to print at the Serampore press, an edition of 3000 copies of the whole Bible in the Malay in the Roman character, and also an edition of 3000 copies of the New Testament separately, for the benefit of the christians at Amboyna. This version of the Bible was printed by the Dutch government under the superintendence of their missionaries.

A copy of the Malay Bible in the Arabic character, to be printed for the use of the Malay christians at Java, has been received at Serampore. We are informed that the Right Honourable the Governor General in council has been pleased to grant 10,000 rupees towards the expense of printing these editions.

*The Armenian Bible.*—The Calcutta Auxiliary Bible Society have it in contemplation to print at the same press a large edition of this Bible. Johannes Sarkies, Esq. of Calcutta, and his friends, have offered to subscribe 5000 rupees towards the expense. Part of the Armenian punches have been already cut at Serampore for this work.

*Auxiliary Bible Society at Bombay.*—We are happy to hear, that a Bible Society has been formed at the above Presidency, and we hope it will do great good to the poor ignorant christians in those parts of India.

*Hindoo religious cruelties.*—Brother Moore has lately favoured us with the following memoranda: "A Hindoo, of the writer cast, who has been in our employ upwards of two years (and whose veracity I have had proof of in many instances) informed me yesterday, that on the 5th or 6th instant he saw a Hindoo carpenter drowned because he had the leprosy. He was carried from one of the ghauts at Alum-gunj, in a boat, in the presence of a large assembly of people, and when in deep water put overboard. Two large earthen pots, one filled with sand, the other with barley, were fastened to his shoulders. The man sunk, but after some time floated on the surface of the water. The people in the boat rowed after him, and took him up, but made sure work of it the second time!

"The same man informed me, that about two years ago, at a village about two miles from hence, a woman was burnt, after an attempt to escape from the flames! The friends of the deceased husband were very poor,

and could not afford to procure wood for the funeral pile. They however collected a quantity of Palmira leaves for the purpose, and the living woman, with the dead body, were as usual put into the midst of the heap. The fire was kindled, and the woman's clothes consumed; but she struggled, and got out of the flames, and attempted to run away, intreating her pursuers to spare her life! But, alas! intreated in vain; she was seized and destroyed!!

"The mode of burning the dead in this neighbourhood differs from that which I have seen in Bengal. Instead of wood, which I suppose is much dearer than in Bengal, they get a few bundles of long grass, such as poor people use for building their houses, and after placing the body on a kind of stage about a foot and a half from the ground, with some of the grass over and some under it, they set fire to the heap, let it flame for a minute or two perhaps, and then quench it, and throw the singed body into the river. This ceremony I have several times witnessed, and the persons employed appeared to be as much diverted with the act of kindling and extinguishing the flames as boys in England are at bonfires in fields in the country."

# CIR'ULAR LETTERS.

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November, 1813.
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## BENGAL MISSION.

### *Dinagepore & Sadamuhul.*

My dear brother Ward,                      Dinagepore, November 26, 1813.

I wrote to you the 23d ultimo, informing you of four persons having been baptized last month. I now have the pleasure to acquaint you, that five persons more were baptized on the second Lord's-day of this month; two of whom were Musulmans, (a man and his wife) and three others Hindoos. In the evening, seventeen partook of the Lord's supper. Two members were absent through illness, and one was suspended last month.

There are now here and at Sadamuhul, fourteen adults of both sexes and nineteen children. The former and some of the latter are under instructions. I trust, I shall soon be able to give you and the brethren some pleasing accounts of some of them.

I remain, &c.

I. FERNANDEZ,

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### *Goamally.*

*Brother D' Cruz's Journal for November.*

Nov. 2d. Spoke with a brahmun for a considerable time, who declared that he reads and understands the Testament, and believes in Christ, but cannot forsake his family. 3rd. Held a prayer-meeting; all my neighbours attended; many were in tears. 4th. Preached at Nughuriya. The same day at Mirja-poorā bazar; about one hundred persons heard the word. We distributed six scripture tracts. 5th. At Jana-nugura met with a number of pilgrims going to Jugunnat'ha. After much conversation we gave them two copies of Matthew's Gospel, which they received with much pleasure and thanked us. In the evening at Pootiya factory spoke with the servants, and in the field brother Ram-prusada spoke with seven or eight labourers. 7th. (Lord's-day.) Went to Jan-poorā, where we had two or three congregations. 8th. Preached at Pootiya market, and on the 9th, at Jana-nugura, conversed with some pilgrims. 13th. At Sat-gunj on the bank of the river spoke to some carpenters working at a boat. An old woman paid great attention to the word: the tears flowed from her eyes. She asked me if I was hungry,

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or would have something to eat. I asked her how I could eat, while she was perishing with hunger. 15th. Preached at Baloosi; and the same day at Pourniya to about one hundred people. 16th. I visited several houses here, but found only one person attentive. He is very old, and has a large family. He wished to be baptized. 21st. (Lord's-day.) Preached at Mr. J's. Many I perceived to be in tears; the number present was about forty; they requested me to stop a week or two. In the evening a young man invited us to his home: brother R. addressed them from the 7th of Romans; we remained till 12 or 1 in the morning, singing hymns and talking about the word of God. 23d. Arrived at Mumbhari, which place we left for Katalgaon on the next day, after preaching and distributing some tracts. 24th. (Lord's-day.) At Bhagal-pooru hazar spoke with a number. In the evening brother R. and myself went to the hospital, where we conversed with a few Roman Catholics: two women seemed much affected. 30th. I was taken ill, which prevented me from proceeding to Mungeer, and obliged me to return from Bhagal-pooru.

### Cutwa.

Dear Father,

Cutwa, November 25, 1813.

Mr. Albert has begun to go out to the surrounding villages; and I hope will soon be able to make known the word with boldness.

Last week we had a dreadful storm and a very heavy fall of rain, which has laid every thing in a ruinous state.

Yours affectionately, W. CAREY, jun.

#### *Labours of the Native Itinerants.*

Mat'hoora, in his journal for October says, that he visited Soopooru, Cutwa-gunj, D-braj-pooru, Bauri, and Baljhiri. At Bauri numbers listened to the word with eagerness.

Bala-rama visited Dewan-gunj, and spent a good part of the month there, where some heard with attention.

Kangalee spent part of the month in preaching at Dewan-gunj. He also visited Khajuti, and Yogi-gha'a.

Kanta conversed with many at the gunj at Cutwa; he also visited and made known the gospel at Dewan-gunj, Gand-pooru, &c. where some people heard so as to give him pleasure. At the latter place the school is in a prosperous state.

### Jessore.

#### *Brother Thomas's Journal for November.*

Nov. 1st. Ram-koomara called, and continued a long time conversing about the Gospel. 3rd. Went to Khurinchia. Preached in two different places to about thirty. 6th. This day, after evening worship, we held a church-meeting, when the brethren agreed to receive again brother Booddhi-sah's wife, who had been suspended. 7th. (Lord's-

day.) After preaching twice, administered the Lord's Supper to seven brethren and eight sisters. 9th. Went to the house of Mohun-Tewaree at Mooktudah, and had with him some very serious conversation. Eight men were present, and all heard the word of eternal life with apparent pleasure. Mohun-Tewaree gladly received a Bengalee New Testament and five pamphlets. 11th. Conversed with about forty pilgrims. At Kiyura-para preached under a large tree to eight persons. 16th. Visited brother Kurumdee, whose mother gave me much hope that she will soon put on the Lord Jesus by public baptism. 20th. Seven persons were with me this morning, and for a long time listened to the reading and explanation of particular parts of the 5th chapter of Matthew. 22nd. Preached to a large body of Hindoos and Musulmans at the market. 26th. Ram-huri and Nuvu-koomara visited me to-day, to procure the scriptures in Bengalee. 29th. Went to the market-place: between forty and fifty soon surrounded me, to whom I preached for more than half an hour.

*Labours of the Native Itinerants.*

Sephul-rama this month visited Vajimara, Vusi-poor, Chandolee, Hooda-Chougacha, Hajee-poor, Dhakipota, Khunkuva-poor, Luskur-poor, Ugra-khana, Shugoon, Buks-poor, and Vishoo-huri, at all which places the word was heard with various degrees of attention.

Another brother with Nurottuma visited Panchamna, Mooktudah, Hooda-Chougacha, Saheb-gunj, Andharkota, Deegul-singha, Khuria-chiya, Mooktudah, Jiyulguri, and Swuroopdah, in some of which places they were well received. At one place they conversed with twenty-five shoe-makers. Brother Thomas was occasionally at some of these places.

Manik-sha went to Munda-poor, Malunchiya, Vusi-poor, Juyulguri, Gourree-poor, De-ga, Sook-sagura, Goopinath-poor, &c. and found in some instances the people giving a willing ear to the gospel.

*Serampore and Calcutta.*

Five native brethren are now employed in Calcutta and its vicinity, viz. Sebuk-rama, Bhagvut, Kanta, Neeloo, and Manika, all supported by different friends of the gospel here, and in England. Sebuk-rama's labours are very acceptable, and we hope profitable; Bhagvut has begun to preach in several new places; Kanta's scene of labour is at the jail, and the very populous neighbourhood around it; Neeloo, at the desire of several friends not in immediate connection with us, has given up his secular employment at Calcutta, and is liberally supported by them in teaching their families, and in preaching at the houses of well-disposed enquirers. He is zealous and well acquainted with the scriptures. Manika is chiefly employed at Bhalia ghaut, one of the creeks of the Ganges, and to which place many boats from the south-east parts of Bengal come for trade. Neeloo has sent a pleasing account of his work in several families, and one or two persons, instructed by him, are now waiting for baptism.

*Brethren Tara-chund and Mut'hoora, in two letters to brother Ward, thus describe their own religious feelings, and the state of things around them.*

*From Tara-chund.*

"I cannot write you now a long letter, because I am sick. Several European gentlemen wonder at our embracing Christianity. Yet we are not only concerned for our own salvation, but for our countrymen too. Many of our cast say, Since Tara-chund is become a Christian, what faith have we?

"Idols, brahmuns, riches, and other things, lead men to hell. Neither danger nor covetousness obliged us to be baptized, but our sin pressed us to search for our Lord Jesus Christ. We were not baptized by the word or will of men, but by the will of God, the Father, the Son, and Holy Ghost. What is done by God, cannot be broken by men. Reverend Sir, pray for us, that all sin may be purged from our heart."

*From Mut'hoora.*

"Vasa-variya, November 27, 1813.

"I have received your kind letter, urging me to preach from village to village. I have a great desire to preach, and to form a church at Mullik-kasim. I will therefore, with all my heart, do as you have ordered me. Be pleased to send here brother Ram-mohun for a few days, that we may erect another house between Vasa-variya and Hoogly. My own and my brother's love to you all."

### *Chittagong.*

*To brother Ward.*

My dear Brother,

Chittagong, November 3, 1813.

Though unwell, I have been able to go out and preach, and shall send you my journal as soon as I am able from a mitigation of pain in my thumb.

On the 29th of August last, I had the pleasure of baptizing, in the name of the Lord Jesus, Domingo Reveiro, a native Portuguese, and Kashee-nat'ha, a Hindoo, and I am glad to have to inform you that their walk and conversation have hitherto afforded satisfaction.

Five of us sat at the Lord's table on the 5th of September, and on the 3d of October, six; brother Smith having arrived on the 2d. He left us on the 1st instant.

I remain, &c.

J. C. DE BRUYN.

P. S. I am sorry to inform you, that Kashee-nat'ha has, in consequence of his professing his faith in Christ, been deprived of his former situation, and is still without employment. He has a family of no less than six children.

### *Silhet.*

Brethren Pran-krishna and Boodhi-sah have returned from Silhet to Jessore; the latter in a state of ill health.

## HINDOOST' HAN.

*Digah.**To brother Ward.*

My dear Pastor,

Digah, November 30, 1813.

I continue to this day studying the Hindoost'hahee. I can now read the Hindee Testament pretty well, so as to make the poor Hindoos understand. I converse with them as often as possible, respecting the glorious Gospel. Since my stay at Digah, I have found much encouragement in divine things, and have been often out with brethren Rowe and Moore, to different villages. We conversed with vast numbers of people, and distributed some testaments. I have also been with bro. Thompson to the fair, where we preached to hundreds. We gave away a number of testaments and tracts. I intend to leave Digah to-morrow morning for Allahabad, but I hope the Lord will soon return me to his work. Pray for me, my dear Pastor, that the Lord may grant me the desires of my heart. Give my warmest love to all my brethren and sisters in Christ Jesus.

I remain, &amp;c.

W. SMITH.

*Brother Moore's Journal.*

October 24th. (Lord's-day.) After dinner, went into the native school; brother Smith, just arrived from Serampore, on his way to Allahabad, accompanied me: found several persons sitting with Vrinda-vuna and the school-master. Read part of the 13th chapter of Luke's Gospel: whilst thus engaged, an aged brahmun came in, who had been several times before, and brought a middle-aged brahmun with him. They sat down very quietly in the group. The old man's business appeared to be to get employment for the young man as school-master. On being informed that nothing would be said on that subject to-day, he immediately ceased to say any thing farther, and listened with great attention to the 13th chapter of Matthew's Gospel, and made some very pertinent remarks on it, but contended, that man had a good principle as well as a bad one in his mind, and if the good predominated all would be well at last. Vrinda-vuna endeavoured from Rom. iii. &c. to convince him, that there is nothing good in man by nature, and that none could be saved but by faith in Christ. After some time, brother Smith took up the subject, and stated, in a very clear and affectionate manner, the state of man by nature, exposed the refuges which Hindoos and Musulmans attempted to rest in, and shewed the insufficiency and vanity of them, earnestly exhorting them to examine the matter; to consider the love and mercy of God as exhibited in the Gospel, which he endeavoured to illustrate by speaking of Christ as a Saviour, and the only one, who died for men of all nations, through whom salvation could be obtained. The old brahmun expressed himself highly delighted, and said he would

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go with Smith. These, said he to Vrinda-vuna, are words of love indeed. Yes, said V. I fear for you: I know your wickedness. The old brahmun is an officer in the army; came from a distant station to Dinapore on a court martial, and has been in the neighbourhood some time. He said to the young brahmun, "You are an inhabitant of Dinapore, and never came here before! Did I not tell you what excellent words you would hear if you would go? Brother Smith then concluded in prayer, and an hour after preached to our servants and others in the worship room.

27th. Rode to Sudeha-poora, where a school has been opened about two months. Vrinda-vuna, and a young man that we employ as a writer and reader, went yesterday. On being seated in the school, a number of persons collected and sat in front, and on each side of me the teacher of the school, and Vrinda-vuna, and the reader in the centre. After some time, the magistrate or jumadar came and sat with me more than an hour; asked the object of my visit, &c. When informed, it was to see the people, and obtain a piece of ground for the school, with a desire to make known to old and young the contents of the sacred volume before him, he said it was extremely kind of us to do so; and requested the people to be attentive. I said, if it would be agreeable, we would read to him what we wished to make known to the people, and the Catechism that we wished to instruct the children in that may attend the school. He very readily agreed. After hearing a part of two chapters in Matthew's and John's Gospels read, he expressed his high approbation of the New Testament: said he had a copy of it in his possession, which he had received a long time since; that its contents were excellent. The Catechism was then read to him, which he said was very proper to be taught the children. Part of a small pamphlet was then read, after which he asked me if I would allow him to prepare a dinner for me, as did also another venerable old man of the writer cast. After a good deal of conversation between Vrinda-vuna and some of their leading men, (in which Vrinda-vuna manifested a great superiority in argument, both from superior intellect and a more intimate acquaintance with their refuges of lies, having been himself a very austere viragee for more than thirty years) I left them, and arrived at Digah about six in the evening. The country appeared to be very fertile and pleasant, and capable of great improvement.

(Lord's-day.) Our Hindoos'hanee congregation much larger than usual to-day. Brother Smith addressed them from John the 8th chapter 12th verse, and they listened with great attention.

November 2d. An aged viragee with many others heard bro. Smith under a large tree about half a mile from our place: the old man accompanied him back to the native school, where I found Vrinda-vuna engaged with him, and very soundly though not very courteously refuting his argument. The old viragee took all that was said in good part; admired the excellence of the scriptures; said he had heard the Gospel at Serampore, Calcutta and Cutwa, and that he would go and fetch his family, and stay a few days with us, that his children might learn the Catechism, &c. "O brother, said V. you are a child yourself in knowledge;

you know nothing of the way of salvation; the way in which you are is a false way, and all idolatry is the work of the devil, and will destroy the soul!" The viragee had been to the famous temples of Vrinda-vana, and on our aged brother saying that he passed that place some time ago on his way to Agra and from it, the viragee asked him if he had paid his respects to the t'hakoor or god? On being asked this question, the aged christian's face assumed a stern aspect, and he replied in a tone which expressed abhorrence, "No, I have done with the devil's food and service." This conversation took place in the presence of three or four persons of the writer cast; who are respectable and well informed men for Hindoos.

3d. Brethren Rowe and Smith visited Sera-poora, about five miles from Digah, and addressed a good number of people who heard them very attentively.

A clever man of the writer cast, who has been with us for some time on probation for a school-master for the next school that may be commenced, has translated from the Bengalee the three first chapters of Daniel, and is going on to the eighth. As we have here no part of the Old Testament in Hindoost'hancee, I should be happy to see this man employed in translating certain chapters which would throw much light on the New Testament, and keep a copy in each school until the Prophets may be translated.

4th. Whether any thing short of divine power will convince the opposers of the conversion of the Hindoos, seems to be more than a matter of doubt; but I think, could they have seen our aged brother Vrinda-vana last night, and could their pride and enmity have given way for a moment to the common sentiments of liberality, the scene must have convinced them, that Hindoos can at least feel the gospel and appreciate its value! The old man accompanied one of the native school-masters who came to read a chapter with me after our family worship. The chapter that came in course was the 26th of Matthew, with the latter part of which the old man was deeply affected. It seemed to rouse all the feelings of a heart truly devoted to God. Sorrow for the sufferings of his Saviour, disgust at the perfidy of Judas, contrition for his own sins, a lively hope of pardon, gratitude for that hope, and admiration at the amazing love and mercy of God the Father and of God the Son, appeared by his conversation afterward to have been alternately in exercise while the chapter was reading, and during which time his furrowed cheeks were plentifully bedewed with tears. Such tender emotions would not have been so remarkable in a younger man. From V's phyllognomy, one would be ready to conclude, he was an utter stranger to the finer feelings of the heart, or if he ever had, or could have possessed them, that fifty years familiarity with the tortures and cruelties of Hindooism would have been quite enough to annihilate them; but true indeed it is, "that if any man be in Christ he is a *new creature*," &c. This new creature has been seldom more conspicuous than in the person of Vrinda-vana.

5th. I was much pleased this morning, on entering the native school, to perceive the teacher seated in the midst of a group of seventy poor

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is speaking English, and I am happy to say, that she and Mrs. Judson have become quite attached to one another. It is our constant prayer, that she may experience the renewing influence of the Holy Spirit.

The expenses of this mission have lately been very great. Every article of food is extremely dear. For rice, we have been obliged to give twenty rupees a bag, and lately it cannot be purchased at any rate. No fowls can be had in Rangoon. We are obliged to send a man at a great distance into the country, with articles of Europe and India ware, (for the people will not take money for their fowls), and in this way, we are able to collect a few, which come at about a rupee a piece. We have no meat of any other kind, no bread, no yams, and since the rice has failed in the bazar, it is difficult to procure plantains, which is the only fruit we have had for some time.

Under these circumstances, and in view of the daily increasing difficulty of obtaining the necessaries of life, we feel the import and preciousness of our Saviour's precept, not to be anxious what we shall eat, or what we shall drink. We endeavour to believe that the Lord will provide. Lord, help our unbelief.

We expect much, by the first arrival from Calcutta, in the way of letters, &c. We hope to hear that the war with America is terminated, and intercourse again renewed. But in this as in all other things, may the will of the Lord be done.

I remain, &amp;c.

A. JUDSON.

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## JAVA MISSION.

My dear brother Carey,

Wetlevreden, July 13, 1819.

As there is a young man going to Bengal who offers to take a few letters for us, I must not let the opportunity pass without sending you a few lines. I am very happy to inform you that the work of the Lord seems to be going on in an encouraging manner among the soldiers. All those who have been baptized walk very steadily, and yield me much comfort; some of them seem to be remarkably pious men, and bid fair to be very useful among their comrades. Brother Hagger, the first who was baptized, has for some time been accustomed to exhort the brethren, and his attempts appear to have been very acceptable. In order that I might form some idea of his ability, I requested him to put down his thoughts upon some passage of Scripture on paper and show them to me. This he has done, and from this specimen I think he ought to be encouraged, as he seems likely to do good. Since I wrote last, I have baptized seven persons, four on the last Sabbath of June, and three on the first Sabbath of the present month. There was a report current here, that the Bengal European regiment was to be removed from hence in a few days, and as there were two persons in that Regiment who wished to be baptized, it was thought better to baptize them then, than to let them depart without being baptized. One

*Patna.**To the Brethren at Serampore.*

Very dear Pastors,

Patna, November 30, 1813.

On the 6th instant I went over (accompanied by brother Smith) to Hajee-poorah, to make known among the thousands assembled for the annual bathing, the unsearchable riches of Christ: an account of which visit, and of occurrences in Patna, I shall endeavour to give in the following lines:

On the 4th instant, brother Smith (at the kind suggestion of brother Moore) joined me for the above purpose; and by his having a boat in readiness, saved me no little trouble and not a trifling expense. After morning worship on Saturday, we left home, and through mercy reached Hajee-poorah at six in the evening. About sun-rise on Lord's-day we commenced discoursing with the multitudes, who so thronged us in half an hour, that it became imprudent for both at once to quit them for our breakfast; we continued with them as long as we could, and then, perceiving there was no apparent inclination in them to disperse, I persuaded brother S. to go on board and partake first; which, when he and myself had done, we began to give books to such of the anxious multitudes as could either read, or had teachers in their neighbourhood; and thus we employed ourselves till 2 o'clock, preaching to them the glad tidings of the kingdom. Early on Monday morning we proceeded to another spot, and continued with the people (conversing and giving books) till ten o'clock, when we returned home.

I have in the present month preached at Mūharaj-gunj, Nurmooya, Toolusee-mundi, Colonel's-gunj, Guya-ghaut, Sukir-guli, Alum-gunj, Pat'hri, Takuri raja's garden-house and temple, in the fields, (where some were greatly affected at the love of the Saviour) by the river side, and at other places, at one of which a Hindoo recognized me as I walked along, and ere I could speak to him, begged that the tract containing the words of salvation might be given him; which I most gladly did. At the above places, I gave away six copies of Matthew's Gospel, five of the commandments, and twenty-two tracts: all of which were received with avidity.

Twenty-one brahmuns, kayast'ha, and others, visited me during the month; beside Dhawjoo, Lokraj-bhutta and Hunoomana, whom I consider as stated enquirers, not only from the frequency of their visits, but also from the tendency of their conversation. Some of the former took with them seven copies of Matthew, three of the commandments in Hindee, nine tracts, one copy of the Gospels in Naguree, and two selections from scripture in Persian, and appeared very thankful. An aged and respectable Gosace, who heard the Gospel with tears at Hajee-poorah, came over a few days afterwards, and most readily joined us in singing hymns and in prayer: he took leave, promising to return. The son of Dayali-Najeer, a neighbour of mine, has lately called to see me, and hear more particularly respecting the much-talked of Saviour and his great salvation. On the 27th instant, a kayast'ha and two brahmuns, eminent for

their learning and respectability (residing in the city) visited me, and remained for some time asking questions, and hearing the things pertaining to their everlasting salvation: the kayast'ha took the Gospels in Persian (which he read fluently); and one of the brahmuns took the New Testament in Sungskrit. On Lord's-days also, from one to six *Hindoos* attended; one of whom, a kayast'ha, wrote off for his own use a hymn and part of a tract.

While at the native school one day, I thought it would not be in vain to have the children commit to memory the printed tract so eagerly received and read by the *Hindoos*, and accordingly made the experiment immediately. Suda-shiva-lala, the teacher, took great interest in pursuing this method, after I had made a beginning, and all the children were delighted. Visiting the school a few days afterwards, I learned that the mothers of some of the children had objected to this mode of instruction, on the ground that the tract contained a *charm*, which would eventually influence their young minds to embrace Christianity. I told the teacher not to regard what the women said, but to teach as many children as were willing to learn: and to admit none who would not agree to read the Catechism and Tract. One of the natives who used to attend the English school (the son of the Gomasta in the Opium department) of his own accord took Luke, &c. and some other books in Bengalee, and read them a few days, but his unkind father, on discovering his partiality to their contents, insisted on his returning them, and discontinuing his attendance at the school. Another Bengalee, who continued a longer time, also took several books for perusal; none of which he has returned, although he has been persued to forsake the English school.

I remain, &c.

J. T. THOMPSON.

### *Agra.*

No news from hence.

### *Sirdhana.*

My dear brother Carey,

Sirdhana, November 16, 1813.

From these reigns of the shadow of death, I have little to send to you that is encouraging; though in some respects things now wear a reviving aspect. Two Roman Catholics attend with us at worship, and a number of the *jumudars*, who are here on business, come to hear the word. About twelve persons have been with me to-day. They come from a distance; so that when they return, they will take the news to their families and friends.

I remain, &c.

J. CHAMBERLAIN.

## THE MAHRATTA COUNTRY.

Nothing new from hence.

## ORISSA MISSION.

*Balasore.*

My dear brother Ward, Balasore, September 1, 1813.

I have the pleasure to inform you, that on the 22d instant, I baptized Mrs. Margaret Mahoo, the wife of Sergeant G. Mahoo, of the artillery. She is the daughter of a European, and was brought up in the Lower Orphan school, Calcutta. I have hopes of some others.

I have preached since my last letter at different places to six or seven hundred natives.

I have petitioned the gentlemen of Balasore for a subscription for building a house for God. Whether I shall succeed or not, I cannot say. I remain, &c. J. PETER.

My dear brother Ward, Balasore, November 8, 1813.

I preached last month in the streets, markets and lanes, and on the last day of the Doorga festival, when they brought out their idols from Muti-gunj to throw into the river, I preached Christ in the midst of the crowd before the idols for three or four hours. I was upon my horse, and with my bible in my hand spoke to them of Christ's matchless grace, his power, death and resurrection, and his invitation to all sinners. The crowd amounted to more than ten thousand: the idols were in the middle, and I was in front opposite to them: the rich Hindoos, through shame hid their faces; others in the crowd heard me well. Some said, "it is true, this idol is not God, and in vain we bow to it." I carried but few books, thinking they would not receive them, but I found them very thirsty for our books, and gave them as many as I had along with me, and promised more if they would call at my house. After a week three brahmuns came to enquire; they took two testaments with them, and went away. Roop is still with me learning Bengalee. Yesterday five of us joined at the Lord's table. Pray for me, my dear brother; I am an unprofitable servant in the great work.

I remain, &c. J. PETER.

## COLUMBO MISSION.

*To the Brethren at Serampore.*

Dear Brethren, Columbo, October 30, 1813.

My prospects at present are not so flattering as formerly. The attendance at our place of worship is very small. Indeed, from among the Dutch young men, of whom I expected my congregation chiefly to consist, we have scarcely any hearers at all. Still, however, some do attend, though but few, very constantly, and others occasionally. One or two I think are truly serious; and some others give

a pleasing hope. Not an individual of the private soldiers attends. We have generally three or four officers present. Lieut. ———, of His Majesty's 4th Ceylon Regiment, is not only serious but zealous. He attends not only preaching but also a prayer-meeting we have lately begun in our little vestry. He is generally accompanied by a Quarter-Master of the same regiment; who I hope does not attend in vain.

My department of the school at present promises very little. Instead of increasing it has decreased. Several never came after my illness, and two that did have been removed since. I have now only one boarder and four day-scholars. Mrs. C's number is nearly twenty; how long it may continue to be so, we know not, for every thing of the kind here is precarious and uncertain.

I am making some proficiency in Cingalese, but, for want of more time, a much slower one than I otherwise might. This is a sore grief to me. I perceive that what I am doing towards forming a grammar will be of solid advantage to me. At present it retards my progress in reading and speaking, but ultimately it will enable me to proceed with these to much greater advantage than otherwise I could possibly have done. I am also picking up Portuguese very fast, which in Columbo is a medium of communication to more persons than any other language whatever; so that my knowledge of it, I hope, will after a while turn to good account.

Yours affectionately,

J. CHATEL.

P. S. Rice here is 16 or 17 Rix Dollars per bag; coarse sugar half a Rix Dollar per pound, and every thing else in proportion. Fowls of any size only two for 1½ Rix Dollar; fish proportionably dear.

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## BURMAN MISSION.

*Rangoon.*

Brother Kerr is arrived at Serampore from this station.

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## JAVA MISSION.

My dear brother Carey,

Molennuiet, September 18, 1813.

I have now begun a school, and have eight scholars, which I suppose are as many as could be expected at first. I thought it would be a great risk, to venture on a school when I was to pay 60 rupees per month house rent; but I considered that it was my duty to try, and if I did not succeed, I could give it up again. Now however with these eight scholars, I am placed beyond the immediate dread of giving up the school. I began the school on the first of the present month, the first day I had six scholars, and the next day eight. My wife has as much trouble with the school as I have, for five of my scholars are girls, and they are all placed under her care in a separate room.

I preach three times a week to the soldiers as heretofore, and hold a conference meeting on Saturday evening. I go out three evenings in the week to three different Dutch houses, to teach them English; beside these employments, you know I must learn Malay, and I cannot let the Dutch remain untouched. My little knowledge of Dutch is almost invaluable to me as a teacher of English. I am to receive for each scholar I have at present 12 paper Dollars per month, which is about 19 Sicca Rupees. If I have more scholars, I must expect to take some for less, for it is the custom here for persons to pay according to their circumstances. It will perhaps seem strange in Bengal, that such a school is not sufficient to maintain me; but it is really the case, that it will not. Were it not for the house rent, it would do much towards my support, it is true; but, with such a heavy rent to pay, I must have a much larger school than I have at present before I can maintain myself. Indeed, every exertion ought to be made to purchase a house; for it is not only the high price of house rent, that is to be considered; but I am sorry to add likewise, that I am liable to be turned out of my house every month. It is only for another person to offer more for the house than I pay, and I should be turned out directly. My landlord has been here to-day, and wishes me to pay him considerably more than I bargained for, and says, if I do not, there is another person who has offered to pay the sum he requires. So that before this reaches you, my school, which now bids so fair to be the support of this mission, may be utterly destroyed. The Lord has given me one good friend in a Dutch medical gentleman: he was formerly in the first class of surgeons belonging to the Dutch company. He procured me the house I now live in, and also some scholars. He has been here to-day; and I told him what my landlord said: he has promised to go to him or write to him on the subject to-day. Just before I removed to this house, I unhappily lost my horse by the glanders, for which I had paid 90 rupees. This gentleman, seeing the distress I was in for want of money to purchase another, took me with him to an auction, where he bought a saddle horse and two carriage horses, and generously gave me them all three. I might mention several other acts of kindness which I have received from this person.

A man has just come to the door with a letter, superscribed "service," the contents of which are as follows:

*To Mr. William Ro'inson, Missionary.*

Sir,

*It appearing from an enquiry, instituted in Calcutta, that you have not obtained the sanction of the Honourable the Court of Directors to your residence in India, I am directed to require from you an explanation by what authority you have arrived in this Island.*

*I am, Sir,*

*Your most obedt. servt.*

*Batavia, Sept. 18, 1813.*

*C. ASSEY, Sec. to Govt.*

I have sent the following reply, addressed to the Sec. to Government.

Sir,

*I have the honour to acknowledge the receipt of your letter, requiring me to explain by what authority I have arrived on this Island.*

*H h h*



*In the month of January, 1812, I presented a petition to the Right Honourable the Governor General in Council, requesting permission to reside on the Island of Java. To this petition His Lordship replied in substance as follows: "That His Lordship did not interfere in the affairs of Java, but that His Lordship had no objection to my coming hither, as he felt assured, that I should conduct myself with strict conformity to the rules of the established Government."*

*This, Sir, I considered a sufficient authority for my coming hither, and such I hope it will be considered in the opinion of Government.*

*This reply of His Lordship, I am sorry to say, was burnt in the fire which consumed the Mission Printing Office, or I should have been happy to have enclosed a copy of it for your inspection.*

*I remain, &c.*

*I have had an attack of the fever for these last six days, but am now, through mercy, recovering. My hands and head are both too weak to write much.*

*I remain, &c. W. ROBINSON.*



## BOMBAY MISSION.

No news from brother C. O. Aratoon.

# Miscellaneous Intelligence,

AND

## BRIEF NOTICES,

RELATIVE TO

INDIAN LITERATURE, MANNERS, &c.

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*Extract of a letter from brother Thompson at Patna.*

*Self-Immolation.*—On the 12th instant, (November), I was an eye-witness of a lamentable and murderous transaction, the drowning of a leprous Hindoo woman in the deepest part of the river. On the above day, at one o'clock in the afternoon, Mr. D. came running to my house, and gave me intelligence of her going by, amidst the noise of drums, trumpets, &c. and accompanied by vast numbers of natives. I instantly accompanied him to the great road, and beheld the hapless woman seated in a box, or palankeen, made of slit bamboos and paper variously coloured, and borne upon men's as well as women's shoulders. She appeared to be in great pain during the procession. Mr. D. brother Smith, and myself, went off to Pat'hri ghaut, where a boat was in waiting for her; in twelve or fifteen minutes she arrived. I sent her a message by one of her attendants, desiring to talk to her; she hesitated a moment, and then desired her palankeen to be brought near me. I approached within hearing, and after she had saluted me, I asked her, "Is it of your own accord you thus act?" *Ans.* "Of my own accord." "How long have you been afflicted?" "Three years." "How long have you had an intention to act thus?" "Three months." "What is your name?" "Shyama." "Where did you reside?" "Kajee-baug." "Have you any near relations surviving?" "No, none." I then said, If I had before known that such was your intention, I should have endeavoured to turn your mind from-----: here I was interrupted by the women standing by, who replied, "Ah! No Sir, not so." The woman added, "This is no act of theirs; I have prevailed on them, after three months intreaty, to bring me hither; and now do not prevent me." When I asked her, what were her expectations in thus destroying her life? She made no satisfactory reply, but by what she said, she indicated great ignorance of a future state. This circumstance made me plead with her the cause of God and her own soul; I set before her the wrath of God, and the love of the Saviour; the propriety of submitting to the will of God in all things, remembering our deserts, and the awfulness of provoking divine justice in the manner she was about to do. She seemed to hesitate at this, and hung down her head, which, her attendants perceiving, they cried out, "God has called her, let her depart." She then, with a degree of backwardness, added, "Do not dissuade me; give me leave," and im-

mediately she was hurried to the boat, while I stood accusing the instigators of this horrid deed, and assuring them and the woman (who was still within hearing) that they should all see me at the general judgment, and have to answer for the murder.

The boat rowed off quickly to the opposite stream, and we in a little time perceived it behind some sand banks. I hereupon procured a boat, and proceeded in it with brother Smith to join the above boat; but, when we were about 400 yards distance, we saw the boat stop a while; and the unfortunate woman with the box (or palankeen) let down into the water. I distinctly saw her before she was drowned, and fixed my eyes on her (half a minute) till she disappeared; and in half a minute afterwards the box was seen floating down the stream.

The woman appeared to be upwards of fifty, or at least not much under, and was very ill with the leprosy. She resembled the poor woman who died of the same disease in the chapel-yard at Calcutta.

*Tyger hunting.*—Yesterday a tyger appeared in the town, half a mile distant from my house on the way to Old Balasore. The gentlemen, the troops, and natives, to the amount of about one thousand men, went to hunt it. The tyger was killed by half a dozen balls. He had wounded nine persons; some of them are in great danger; amongst whom are three European soldiers. To-day, one of the nine persons, a Musulman, died. Another, a she tyger, with a young one, is still in the town; this came from the jungle across the river; she was making a noise last night. *Extracted from a letter from bro. J. Peter, dated Balasore, Sept. 1, 1813.*

# CIRCULAR LETTERS.

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December, 1813.
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## BENGAL MISSION.

*Dinagepore & Sadamuhul.*

No news from hence.

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### *Goamally.*

Brother D'Cruz writes, that he has recovered from an attack of the dysentery, and that the Muhesha-poorra and English-bazar schools have been reduced in number by the ravages of death.

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### *Cutwa,*

Very dear Father,

Cutwa, Dec. 9, 1813.

I have been waiting a long time to get the journals ready, and have the pleasure now to send them.

About a month ago, I sent Kangalee and Kanta to Beerbhoom and Bankoora, where I find they have been received in a pleasing manner: great numbers heard the word, both rich and poor. The school there is coming on pretty well. Some persons, about forty miles from Beerbhoom, have sent desiring a school to be set up amongst them, but as it is at such a great distance from this I could not give them an answer. Here the people still continue to pay good attention to the word.

I am glad to hear of the wish of Jabez to engage in the work of the Lord. I shall be very glad to hear what the brethren have decided about Amboyna; I have been thinking a good deal of late about it.

I should have taken a journey to Lakra-koonda some time ago, but the least exposure to the night air brings on my cough; which has prevented my going to a distance.

Last week, a jackal bit about forty persons at Dewan-gunj, of which number, I hear, six are already dead. Two nights ago, a mad jackal bit eighteen persons in Cutwa, and then came to our garden, and bit a person, who was once a member of the church; he caught the jackal and killed it; but I fear the poor man will not live.

Yours affectionately, W. CAREY, jun.

My dear Father,

Cutwa, Dec. 26, 1813.

Kangalee, on his return, brought me the pleasing news of seven or eight more at Beerbhoom who are enquiring the way to Zion. Our brethren, you will find, have been to Bankoora, where they have been enabled to preach the word with boldness to great numbers. I have just sent off another brother to settle at Elembag, where Mr. E. lives. It is a very large place; and I have no doubt of Mr. E's being a friend to him.

Yours affectionately, W. CAREY, jun.

*Labours of the Native Itinerants.*

During the month of October, Vishnuva visited the villages around Cutwa; also Dewan-gunj, Shioori, and Kalapapuri. The congregations at Dewan-gunj were numerous. In November, this brother visited Cutwa market, and other villages, and had frequently persons coming to his house for christian instruction.

Mut'hoora, in his journal for November, mentions, that while at worship on the 1st of the month, a man present said, "I have a great desire to join you." He visited another person, who had sent for him to come and instruct himself and family. He also visited Bhuri, and during the latter part of the month talked with numbers in those parts.

Kangalee, in his journal for Nov. says, 5th. Set off for Beerbhoom; arrived at a village at night where numbers heard the word. 8th. Got to Bhuri, where I enquired into the distress of the brethren; from thence I went to Bankoora. On my way, had conversation with great numbers. 10th. Arrived at Bankoora, and after waiting some time, had a great deal of conversation with the people of the court. Some contended a good deal, but all confessed that this was the right way to God. I gave them a description of the spread of the Gospel; told them of the glorious death of Christ, and of the purifying nature of this way of salvation. 19th. Set off from Bankoora, and arrived at Ram-krishna-poor, where I conversed with some about the Gospel; from hence I went to Bhuri again, and remained about ten days speaking of the things of the kingdom.

Kanta, in his journal for Nov. says, 4th. Went to the gunj, and had some talk with a few. 5th. Set off for Beerbhoom. On my way had much discourse about Christ at almost every village. 9th. At Bhuri I had a good number, to whom I spoke of Christ. From Bhuri I went to Bankoora, and on the way spoke at places where the blessed word was never heard before. Some agreed to all that was said, and invited us to come again. At Parush-poor, I spoke to a good number, which made a great noise in that village; numbers of rich persons sent for me, and asked about what I had said: I spoke to them a long time. 20th. At the school at Bhuri, a great number of people came together, to whom I made known the word of life. 21st. Went to Shimla, and had many to hear. 24th. Again set off for Bankoora, and on my way met with some who heard me with attention. 26th. At Bankoora met a rich man of Panchkot, to whom I spoke of the death of Christ. He wished some of us to go to his place, and make known the word of life.

*Jessore.**To brother Ward.*

My dear Pastor,

Chougacha, November 16, 1813.

On Saturday, the 23rd of October, I sent Nurottuma and Manik-sha to enquire respecting the fifteen men who, he said, were desirous of being baptized. On Tuesday last, the 9th instant, brother Nurottuma returned, when I asked him the particulars. He says, that he went to them, and that they declared their desire to be baptized as soon as some difficulties are removed of no formidable nature; that they believed on the Lord Jesus, as the Son of God, and as having died for the sins of men.

Ever yours, W. THOMAS.

*Brother Thomas's Journal.*

*Dec. 1st.* Went towards Punchnamna, and conversed with the people in two different places: all of them heard the word of life with great attention. On the 2d, went to Gillgurry; on the 3d, Ram-soondur and Jugunnat'ha called on me, and continued a good while in conversation, after which I went to the market, and recommended Christ to a number of Hindoos and Musulmans. On the 4th, in the evening after worship, at a church-meeting, Seeta-rama's widow was excluded. On the 5th, (Lord's-day,) preached twice, and administered the Lord's-supper to ten brethren and twelve sisters. On the 15th, Suphul-rama, who has heard the Gospel several times, and who called on the 10th instant, came again with two of his friends: we continued in discourse till evening worship, and they slept in the worship room. On the 16th, visited Su-roopda; three men appeared affected. On the 17th, a man called on me, for religious instruction, who lives at Garapota: he gave me great hope. Suphul-rama and Fukeer-chund called on me again in the afternoon. On the 19th, (Lord's-day,) seven Hindoos attended worship, all of whom heard with the greatest attention. One man seemed to be much affected. On the 20th, Suphul-rama called on me, and continued till evening in conversation on religious subjects.

*Labours of the Native Itinerants, for November and December.*

Manik-sah and Nurottuma, visited and preached at Shunkur-poor, Ugrakhana, Bhatpara, Shyam-nugura, Paigacha, Tela-chura, Vusi-poor, Vaigoonmara, Vasashoola, Gooldanga, Sooti, Mamoonsiya, Hajee-poor, and a number of other villages. On the 11th, they were visited by three men for Christian instruction, and on the 18th by two viragees for the same purpose. On the 25th, they conversed with nine shoe-makers, one of whom wept under the word.

Prem-dasa visited Gopal-poor, Dur-pookura, Mudoottee, Bhatooriya, Kool-variya, Vura-varce, &c. One expressed his wish to visit Serampore.

Manik-sah, in December, visited Khurinha, Kaloo-khal, Nupara, Shivanunda-poor, Phool-variya, Shakariya, Lukshmee-poor, and Mut'h-variya. At one village, he staid three days, instructing the Musulman villagers, two of whom gave him great hopes.

### *Serampore and Calcutta.*

On the last Sabbath in this month, were baptized at Calcutta by brother Ward,<sup>1</sup> Mr. Hayward, Joseph Mallet, a private of the 24th regiment, and his wife, who appears to have been impressed with religious concern under Dr. Vanderkemp at the Cape.

Brother Leonard, in a letter to brother Ward, says, "Brother Gibson, having received a letter a few days back from Berhampore, informed me yesterday (Nov. 30th), that our friends at Berhampore of the 14th go on in a very pleasing manner, and that the number of those who meet for religious worship there is increasing rapidly; that Serjeant Russell and others of our declining brethren are united to them, and have once more begun to seek the Lord."

*Extract of a letter from Tara-chund to brother Ward.*

"I take the liberty to write for some copies of the ten commandments in verse, which I have great occasion for. God gives me many men to discourse with about religious matters. Brother Ram-mohun assists us very much in the work of God. A few days ago our relapsed brother Kumula came here with brethren Ram-mohun and Mat'hoora."

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### *Chittagong.*

*Brother DeBruyn's Journal for July, August, September, October, and November. Addressed to brother Ward.*

*July 14th.* Brother Reveiro, having shewn the Catholic priest a Portuguese testament I had given him, the priest said, the book ought to be destroyed. I went to the priest, and asked him why this blessed book should be destroyed. He said, that nobody could keep the commands, and quoted "Give not that which is holy unto the dogs," &c. In reply, I quoted the 15th of Matthew, where our Lord, after the woman had said, "Truth, Lord, but the dogs eat of the crumbs," &c. says, "O woman, great is thy faith." The priest remained silent. *15th.* Three Bengalees came from a great distance for books. *29th.* A poor Hindoo from a far country, whom I had accommodated with a lodging at my house, died this day, declaring that he relied for salvation wholly on Jesus.

*August 10th.* It has been raining almost day and night for twenty-three days. The people say, they never saw so much rain at one time during the last thirty years. *12th.* A rich Hindoo sent his servant for some books. *14th.* Sixteen persons came to hear the word. *16th.* The native judge sent for an Arabic bible. I had none, but I sent a Bengalee Testament. *25th.* Baptized Domingo Reveiro and Kashee-nat'ha, in the river, in the presence of many Hindoos, Musulmans and Catholics.

*Sept. 9th.* Kashee-nat'ha has been turned out of his house by his family; others threaten to kill him; his master has discharged him. *11th.* Went with Santi-ram to the house of Kashee-nat'ha, and reasoned with his wife. I staid there five days, preaching morning and evening. The

people invited me to come and open a house for their instruction. 17th. Six Bengalees came for instruction, and took with them some books. 19th. A man named Shishoo-rama has been a hearer these three months. He wishes to be baptized. 20th. Preached to many at the Dewan market. Brother Reveiro begins to talk to his comrades respecting the glad tidings of salvation.

Oct. 3d. Six of us sat down to the Lord's table to-day. 18th. The Soobedar who used annually to make and worship the image of Doorga, has left it off this year, declaring it wrong. He approves of the gospel, but is afraid of the cross if he lose his cast. 25th. Two Mugs came for the scriptures. 29th. Ten Catholics came for books.

Nov. 8th. A Mug came for the scriptures; on the 10th, five native Catholics came on the same errand. Shishoo-rama has won over his wife, and he is now anxious to be baptized. 14th. Six Musulmans called upon me. They admitted that the four great duties enjoined on Musulmans, viz. alms-giving, fasting, prayer, and the pilgrimage to Mecca, could not save them. 22d. Went to Yoolduh, where there used to be three Catholic churches; the people were glad to see us, and invited us to open a place for worship. We staid three days.

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### *Silhet.*

In the last Circular Letter we noticed the return of Pran-krishna and Booddhi-sah from Silhet. Since then brother Thomas, of Chougacha, has sent us some account of their labours on their journey thither, while at Silhet, and on their return. Their journey afforded them opportunities of making known the salvation that is in Christ Jesus in a new tract of country. While at Silhet they spoke to a number. We are sorry to find that in the absence of Krishna, added to the persecution which followed the baptism of the new converts, that the latter had been greatly discouraged: and that the deprivations to which the loss of cast had exposed them had been supported with too little christian courage.

The situation of Silhet is very favourable for a mission station, but it has its difficulties: it is surrounded by mountains, the inhabitants of which are but little civilized; the wild beasts are very numerous and dangerous; and in a great part of the year it is very difficult to visit the population except by a boat or on an elephant. On the other hand, many of the inhabitants in the neighbourhood are but little fettered by the cast, and the station affords very happy facilities for circulating the scriptures in Assam, at Muniram-poor, &c.

Krishna's mind at present is set on returning, and on spreading the gospel through all those regions. We have listened with great pleasure to his descriptions of the natives, their manners, &c. and above all to his warmth of expression when speaking of his projected journeys into the neighbouring countries on his return. He has requested us to bind up volumes of the Scriptures in a handsome manner, for him to present to the rajas whom he proposes to visit. He procured for himself the respect of the gentlemen at the station, whose kindness deserves every praise, and he received several invitations to carry the gospel into the neighbouring countries.



## HINDOOSTHAN.

## Dugah.

To the Brethren at Serampore. *An Extract.*  
 Dugah, December 2, 1811.

Brother Smith left us yesterday. He has con-  
 sidered himself in our entire satisfaction since he has been with us, and  
 has been out with brother Rowe many times. They have twice visited  
 the villages on the opposite side of the river, and at each time he preached  
 the Gospel to many. He delights in the work; and earnestly desires  
 to employ himself continually in it.

We have the pleasure further to inform you, that we have now three  
 native scholars, and hope to have another very soon. The school-master  
 improves in knowledge of the Scriptures and will very willingly read  
 them to others. We have frequent enquirers; but have not as yet had  
 the pleasure of seeing one who has manifested any thing like a deep con-  
 viction of the truth of christianity. Vrinda-vansa is very active and faith-  
 ful in his work.

Begging your acceptance of our affectionate regards, and that you  
 will offer the same to our brethren and sisters at Serampore in which  
 our partners cordially unite,

We are, &c. W. MOORE,  
 J. ROWE.

After brother Smith had left Dugah he sent the following note to bro-  
 ther Moore: "I have conversed with a vast number of men by the river  
 side, and perceive that a man named Gopal-dass is much affected; I  
 therefore send him over, begging my warmest love."

*Journal sent by brother Moore.*

Nov. 20th. Two of our pupils afford us hope, that the truths of the  
 Bible, and the memoirs of christians who have died in the faith of Christ,  
 are not heard and read in vain.

25th. Brethren Rowe and Smith have been out several times within  
 the last week. They have twice visited the villages on the other side of  
 the river. Many persons heard the gospel each time.

Dec. 11th. During the last fortnight we have had many people call at  
 the new school. Brethren Rowe and Vrinda-vansa have been several  
 times to the nearest villages. Yesterday brother R. went out with bro-  
 ther Thompson. To-day I accompanied brother Thompson about two  
 miles. We walked by the river side till we reached a ghant opposite  
 to the sipahce lines. The first group we met with, were some herdsmen  
 who had brought a dead relation to put into the river: brother T. talk-  
 ed to them for some time, and seems to have understood their dialect per-  
 fectly well. The next was a viragee and some sipahcees: he addressed  
 them for some time. They paid great attention; and from their re-  
 marks, &c. I am persuaded they understood him perfectly. The dia-  
 lect he used to these people was different from that used with the herd-  
 smen.

16th. Vrinda-vuna has been to Sudasa-poorā; and returned to-day; he says several of the boys can repeat the catechism; and that the people continue to enquire about the Gospel in a serious manner. He says, that the raja has manifested his approbation of the New Testament, and recommended the people who were reading some part, (a chapter of Luke) to weigh well the truths they read. He says, he had many to hear him at the village he stopped at for the night, and that the scriptures were read to them for some hours. Our garden-school-master, who is a willing man, accompanied Vrinda-vuna; indeed, the whole of the school-masters appear always ready to read the scriptures.

20th. Two men came yesterday after dinner, a moonshee and a sipahee, and desired to see me: the Musulman wanted a Persian book; the Hindoo brought Matthew's Gospel in his hand; said he had received it of W. Smith saheb, who had talked to him about his soul, &c. that he had also seen Krishna in the neighbourhood of Calcutta. He wanted a book with larger print. He looked like an honest simple man, and was far from being illiterate; he is a brahmun. After conversing for some time, they went with me into the native school, and sat down with the other people who were assembled for worship. The brahmun conversed with V. for some time very affably, and assented to the truth of what he heard; and listened attentively during worship. After the worship was over, I exhorted him not to delay seeking the salvation of his soul, as he appeared sensible that it was necessary to do so.

I learnt from Vrinda-vuna this morning that the brahmun staid with him till twelve o'clock last night, and that God had helped him to speak to him and the landowner of Dinapore who staid with them.

This afternoon the sipahee returned again for a New Testament; I gave him my own, as he is about to remove with the regiment to Benares. His conversation was very interesting: he wanted to know if he should find any person at Benares to assist him in seeking salvation; said that himself and his countrymen were blind to the way of salvation, and that their books afforded no real information on the subject; that his mind had been made very happy by what he had heard yesterday. He said, if the wisest of his countrymen read the pooranas, &c. for twenty years they were still incapable of giving satisfaction to the enquiries of a soul that wanted salvation. They would direct to certain ceremonies and acts of charity, which were impossible for poor people to perform. After a good deal more conversation, which I perceived gave our aged brother great satisfaction, as well as myself, he wanted to know if he could be a christian and retain his cast, or remain a virgee: when told this was impossible, he immediately acknowledged it; and said "Cast, what is it! it is all nothing."

He was reminded that none ever forsook father, mother, &c. for Christ, who were not abundantly repaid, as Vrinda-vuna could testify, who had done so. Yes, said Vrinda-vuna (with tears), I have found in the servants of Christ more beloved brethren and sisters than those I forsook! When sick I have been visited even at midnight, &c.

After telling him, that if he embraced Christ as his Saviour, we should be happy to receive him as our brother, I left him with the good old man. He expressed in a very feeling manner his sense of the kindness he had received, saying, he hoped he should see us again before the regiment marched.

*Patna.**To the Brethren at Serampore.*

Very dear Pastors,

Patna, Dec. 31, 1813.

Since my last letter, a few, but encouraging circumstances have occurred, which I have now the pleasure to state for your information: A Musulman, seven kayast'has, and six other Hindoos have visited me for conversation respecting divine things, and taken with them a selection from the Scriptures in Persian, a New Testament, two copies of the four Gospels, three of Matthew, and eight tracts in Hindee, and one of Hunter's Gospels in Naguree. A gosacee and three pundits who reside at Tirhoot, and had heard the word at Hajee-poorra, called on me, and took books. A land-holder of Bhoj-poorra, who heard the word from a kayast'ha, sent his servant, a rajpoot, for books. I sent him the gospel of Matthew and a tract in Hindee. The Punjabee man who was with me some weeks ago, called again, as did Hursh-muni-Mishri, the pundit, and Sera-rama: the latter visited me on my first arrival, and took the New Testament and Pentateuch in Sungskrit.

I have again and again visited the following places; conversing sometimes with a few, and at other times with great numbers of my perishing fellow-men. While at the Custom-House ghaut one Lord's-day morning, Khomangeer, a respectable gosacee, trading in silks, and proceeding to Benares from Malda, who was on board his boat, saw me, and learning the object of my visit from a shop-keeper, sent to me for a tract. I invited him to come to me, which he immediately did, and after a little conversation, took with much thankfulness a copy of Matthew and a tract in Hindee, and as he understood Sungskrit, begged for the words of salvation in that language, and sent his servant with me for the New Testament. I afterwards heard that this gosacee had his table out in the afternoon, and placed the New Testament and tract on it, while he, seated on a chair, read and endeavoured to explain their precious contents to a numerous auditory: his son likewise took Matthew, and perused it with delight. At the above ghaut on another day, a man, belonging to the Custom-House, after having heard with great attention, took a copy of Matthew and a tract.

At Vala-krishna-gunj, a respectable Bengalee, employed under the opium agent, invited me to sit with him in the verandah of his house, and tell him of the way of salvation by Christ. I read a tract in Bengalee, while he and his family paid great attention.

At Sultan-gunj, some Hindoos, who heard of Jesus in September last, seeing me go by their place of abode, invited me to go in and sit awhile among them. I beseeched them not to neglect the salvation of their immortal souls.

In a garden at Komura, a gardener, after listening to divine things with great interest, begged for a tract that he might have it copied in the common Naguree character, to peruse it constantly.

Aruphabad, Goolzarbag-ghaut, Colonel's-gunj, Guya-ghaut, Maroq-gunj, and the village of Sundul-poorra, have also been visited, and a copy of Matthew and fifteen tracts given away. One copy of Matthew's

gospel and three tracts I gave to four brahmins from Surkara-Sharung, whom I met near Soondul-poora.

A brahmin, from a neighbouring village, having taken away Lokraj-bhutta's New Testament, he called and begged to have another.

Brethren Moore and Rowe, and sister Moore, visited us at different times during the month, and I was at Digah part of the 10th and 11th instant. On both these days, I felt great pleasure in going out with the brethren to speak to the natives.

I remain, &c.

J. T. THOMPSON.

### *Agra.*

No news from hence.

### *Sirdhana.*

My dear brother Marshman,

Sirdhana, October 16, 1813.

Purumanunda affords much pleasure and hope; he is a very diligent young man, and hitherto bears reproach for Christ's sake well. My pundit is remarkably changed, but I fear not converted. One European constantly attends worship morning and evening, and I trust that he is a vessel of mercy preparing for glory.

I remain, &c.

J. CHAMBERLAIN.

My dear brother Carey,

Sirdhana, December 10, 1813.

I shall rejoice to see the New Testament printed in the Bruij-bhasa; and I hope that you will be able to carry on the work, when you do begin it, with spirit. However, no greater haste than good speed. I have proceeded in the translation to the 27th chapter of the Acts, where I am beset with difficulties not easily to be surmounted. I hope to be helped through by Him whose work it is: I find great delight in it as I proceed. I have finished John's Gospel and Epistles, and propose to go on to the end of the Revelation. This I do two evenings in the week, when my writer attends to write it from my mouth: he is a very expert hand. He is a very hopeful man, and affords me much satisfaction, and encouragement. He appears delighted with the idea of becoming a christian.

Things have latterly revived amongst us. Two of the Roman Catholics, and one Protestant born in the country, attend worship pretty constantly, and a Musulman phukeer has lately attended, who appears to be prepared for the kingdom of God. Another Musulman is with us on enquiry, who is reading the Pentateuch in Arabic, and the Persian New Testament. He is wonderfully altered in appearance. One or two of our countrymen appear serious. Three schools contain about forty children, and Mr. Dyce has begun one amongst the Roman Catholics, in which there are seven boys now, and more will come, it is to be expected, as prejudice gives way.

These are small things, I grant, but they are the greatest our station at present affords; but small as they are, I trust

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that you will unite with me in giving thanks to the Father of mercies for them. We have lately had an agreeable visit from Abdul-Museeh, who is with Mr. Corrie at Agra. Mr. Dyce introduced him to Her Highness the Begum, and he had the honour of breakfasting with her twice. He preached to the Roman Catholics twice in the Fort. I like him very much, and look with wonder and gratitude on the man, when I reflect whence he has been brought, and where he now is. God has blessed his labours, I have no doubt; and I pray that they may be more abundantly successful in that large city. He appears to have a true missionary spirit. I thank you for what you term your speculation. Things are approximating towards something grand and good, which is to take place, and bless this miserable world. I am glad to find that Mr. C. is so well employed: he too may be numbered among the fruits of the Mission to India. I expect the next thirty years will produce great events.

I hope to be able to procure a Sirinagur pundit at the Hurdwar fair, if not before; and when I go to Delhi I shall try to get a man from Juyapoor and Malawa. The Sirinagur country is in a miserable state, from all accounts. The slave-trade has almost depopulated the country.

I wish you would make a grammar of the Hindee in its various dialects.

The weather here is now very cold. In the morning, before the sun rises, the ground is covered with frost as white as in Europe, and the water which stands in any vessel or confined place is covered with ice. Yesterday morning my servants brought a quantity to show me, which was much thicker than a rupee. Twenty-five years ago, the Begum informs me, there was a very hard frost in these parts, in which the pools were frozen up, and the people and cattle suffered much from it.

I feel my mind much out of its element, in not having any preaching campaigns. I know, that it becomes me to occupy where I am, till Providence order it otherwise. I wish I were where I could try the translation and preach in the Braj-bhasa, but for this I must wait. I hope to visit Agra, on the approach of the hot season, and then, if possible, I will visit Mutra and Vrinda-vuna with the word of life. Pray for us. Our Mary-Anne is becoming a fine girl: may she be spared to us; but we tremble. Give our united love to all the brethren and sisters. Remember the out-posts and pioneers.

I remain, &c.

J. CHAMBERLAIN.

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## THE MAHRATTA COUNTRY.

My dear Ward,

Nag-poor, Dec. 21, 1813.

On a Lord's-day I have in general about twenty-four grown up people who hear me, and now and then some new hearers, who receive the word as by the way side, or in stony places, with momentary joy. Yet I trust Muhavut-khan, Gunga-rama, Arkoo-bhai, a gosace, and two or three of the women, still hear it with a feeling interest. For the former, the havildar, I sometimes feel much sorrow, lest there should be in him

an unrenewed heart : he has hitherto resisted all my endeavours and arguments as to his taking a decided part : he allows of the necessity, and in the most warm way speaks of his love of and belief in Jesus, and the delight he has in reading our scriptures. Henry's grandmother, who at present is very infirm from age, and now unwell, appears to be a real believer, and I trust also, that Henry is so, but he is so very reserved that I cannot learn his sentiments ; yet I rejoice to say his actions speak piety and devotion : he is regular in reading the scriptures, and is fond of doing so before others, and is, I believe, strict in his private devotions ; he is useful in the school among the boys, to whom I have lately given a few testaments and several tracts. I have sent some to two other schools. I do not now give copies of our Mahratta scriptures to grown up people unless very earnestly entreated for : as I have had grievous proof that from real laziness they lay aside the books unread, the character being smaller and a little different from the written one ; yet notwithstanding I do not despair. The copy of Matthew and Mark in Persian, which I sent to the Nabaub of Elik-poorā, I hear from Major —, is read in the open durbar in preference now to the koran ; and that the Nabaub has made a very splendid stool and covering for it, and has distributed many copies of it to his chief sirdars, being copied off by his own moonshees. At Balla-poorā near to Elik-poorā, I hear, they received two copies of our testament with pleasure. If you can send me a copy of the Persian scriptures, including the whole of the New Testament, also the Old or part of it, and have them neatly bound, (which expense charge to my account,) I will get it presented to the Nabaub of Elik-poorā. The head-man of two villages near here has the Old and New Testaments in Mahratta read before several of his people, who seem quite delighted with it, and I trust it is read at other parts of Berar more distant, where I have sent it. On a Lord's-day I often feel that comfort in making known the glad tidings of salvation by Jesus which I cannot describe, and sometimes see my hearers attentive ; but of late I have too often left the assembly with grief of mind, at the apparent coldness and indifference with which they hear the gladdening truths.

I remain, &c.

W. MOXON.

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## ORISSA MISSION.

### *Balasore.*

*Extracts from brother Peter's Journal for September, October, November, and December.*

*September 1st.* Two sipahees, who heard me yesterday in the market, came this day for the Sungskrit testament. I gave them one, assuring them that it contained words whereby the soul might be saved. *5th.* (Lord's-day.) Preached twice. In the evening from "I even I am he that bloteth out thy transgressions for mine own sake," &c. Six of as

then partook the Lord's supper. In the forenoon, Kavul-singha, the above sipahee, came with another brahmun, and requested that the Sungskrit testament might be explained to him. I took the Bengalee, and from that explained to him, while he compared the Sungskrit with it. He acknowledged that he had been a great sinner ever since he had been in the army. He asked, "How shall I be saved?" I held up Christ to him; and then sung and explained a Bengalee hymn, and concluded with prayer in Hindoost'hancee. 6th. In conversing with some Ooriyas near the creek, one of them said, "We have Rama and Govinda, the repetition of whose names, only once, procures the pardon of thousands of sins." I endeavoured to shew them the error they were in, and held up to them the true characters of Rama and Krishna. Hearing this, some were offended and retired, exclaiming, "Radha-Krishna! Radha-Krishna!" Others said, "Upon what name then shall we call?" Upon the name of Jesus Christ. They pleaded that they could not understand this name. In the evening we had our monthly prayer-meeting. 8th. Some days ago a viragee came to me, who declared he knew no god but his belly and Rama. To-day I saw him in a most deplorable state: he had been very corpulent, but was now nothing but skin and bone. His countenance was so altered, I was not able at first to know him; and he was further disfigured by a wound in his throat, having attempted to put an end to his own life. He said it was better to die, than to suffer by sickness. He had the dysentery. I asked him, "Where is Rama now?" He said he did not know. I entreated him to believe in Jesus, and his soul should be saved. He paid little attention to this, but asked for medicine and clothes to cover his nakedness. I still urged him to think of his danger as a sinner sinking into misery. After some time, he began to call on Jesus in Hindoost'hancee, "Lord Jesus Christ, Saviour of men, have mercy upon me, and pardon my sins." I was sorry I could not take him into my house nor give him medicine; I gave him a few annas to buy him a garment; and entreated him not to destroy himself, but wait till God separated soul and body. He declared he would drown himself. Alas! what will become of this poor creature: if he do not lay hold upon the Saviour, he is inevitably lost. 11th. Spoke of one God and one Saviour to a viragee, who informed me that the sick viragee was dead, and that his body had been thrown into the river. 13th. I hear that the sipahee continues to read the Sungskrit testament. 15th. Talked for several hours with Manik-bhosha, cash-keeper to Mr. B. He urged that Christ and Krishna were the same; but I pointed out the striking contrast between them, and read parts of the Bengalee and Orissa New Testaments, to shew him the doctrine of the bible. He then said, that Christ died as Hosen and Hosun did for the Musulmans; but I urged that Jesus Christ voluntarily gave his life as a sacrifice for sin. He went away pleased. 16th. Began a discourse at the door of a native with an old man, and had soon as many as forty hearers. Three men argued very firmly for two hours, but at last declared that there was no one in all Orissa, that could contend with me; that ours was certainly the right way. 17th. Returned home from a visit without having done any thing for my God. I tremble when my mouth is shut, and I return home without having spoken to poor perish-

ing Hindoos. 18th. In the evening rode out to Mooti-gunj, and began my discourse with two viragees. Immediately I had a hundred hearers. The viragees confessed, that notwithstanding their constant ceremonies, they were in a state of dreadful misery, living a wretched life. At length they asked me to sit down : but a sipahce present asked them angrily if they wished me to sit on the bare ground like themselves, and began a discourse with me on the subject of my preaching. When I saw that all were gazing with attention, I opened my testament, and preached from the 3d chapter of Matthew, and concluded with prayer. 19th. (Lord's-day.) Worship as usual, James Roberts held a meeting in the barracks, in which he was joined by eight persons. 20th. Preached at Mooti-gunj, and insisted on Christ's being the true spiritual gnide (gooroo). 24th. Rode to Old Balasore, and preached at the door of Shiva's temple. Some said, "If you can abstain from eating cows and fowls, we can give credit to your words." 25th. Preached to a great crowd at Mooti-gunj. 27th. Preached in the barracks from "This God is our God," &c. 28th. Preached at Old Balasore and at Shiva's temple to a considerable number. One man followed me to my house for further instruction. 29th. Visited an Ooriya, who related to me many evil stories of the Europeans.

Oct. 5th. Preached for several hours at the door of a rich man, who was celebrating the Doorga festival; had two hundred hearers. [The rest of this day's work has already appeared in the Circular Letter.] 8th. Had one hundred and fifty hearers this day at Mooti-gunj. 12th. Had more than one hundred hearers at the same place. Some argued, that the pains of hell were not eternal but limited. During prayer, some cried out "Aha! Aha! what good words are these!" 17th. Preached to a crowd by the river side. One of my hearers, a brahmun, said, "I am God." "God is in me." I confuted him before them all; and, when put to shame, this brahmun-god walked off. 22d. Had two congregations to-day in the streets. A Musulman said, "Jesus was only a prophet." 27th. A man who had frequently heard me in the streets brought his gooroo, a brahmun, living near the temple of Jugunnat'ha, to see me, who said, "Sir, I hear that you are a worshipper of the invisible God; that you are a phukeer. I too am a phukeer, and therefore am come to see you. After much conversation, he gave up Jugunnat'ha, Krishna and all his shastras as false. He added "my disciple, who brought me to your house, asked me respecting the one living God. I told him we worship the gods, that we may ultimately obtain the one God. My disciple then said, Come with me to such a Sahaib-phukeer, and he will tell you of the one God : he preaches in the streets about this God; gives away books, and if insulted he does not retaliate, but wishes his persecutors well." He staid about two hours with me. When I gave him the New Testament in Ooriya, he made a most reverential bow to it. 29th. A young man, a rich vishnuva, came to-day, and solicited a copy of the New Testament. He had heard of my conversation with the above gooroo. After long conversation, I prayed with him, and he departed.

Nov. 3d. Preached in Ooriya to one hundred bearers returning to Calcutta. They acknowledged, that they had heard preaching at the



meeting in Lal-Bazar, Calcutta. 6th. Had about fifty hearers at a cloth shop in Mooti-gunj. 8th. Had three Ooriyas at my house, with whom I conversed for three or four hours. 9th. Preached to about forty viragees at Lukshmee-Narayana's temple. 14th. Seven natives visited me for instruction. 15th. Three young natives came to me for books to read. 16th. A Hindoo of Old Balasore gave me a leather seat on the porch of his house, and I entered into conversation with some, who laughed when I began to talk of salvation: fifty or sixty persons of different casts joined us: some said, Krishna and Christ were one; others, Krishna is ours, and Christ is yours. This led to much conversation, which afforded an opportunity of giving a striking contrast betwixt the two characters. 18th. Preached to about forty pilgrims. 23d. Preached in four different places. 25th. Preached in four places. At one place I found forty or fifty brahmuns sitting before a house, performing ceremonies to purify the family. I asked them, how they, who were themselves defiled, could purify others; shewed them that they, their forefathers, and gods too, were impure; to which they all assented acknowledging "that they were all unclean and undone." They pleaded custom for the practice. I answered that their customs had brought them into this state, so that they were performing false ceremonies for a morsel of bread. I read a religious tract through to them, and held up Christ as the only Saviour. They all heard with attention: the Mussulmans were pleased. Going to Mooti-gunj, I saw in the market a mendicant besmeared with ashes, bearing idolatrous marks on his body, and holding four dogs in a string. Kavul-singha, the havildar, was amongst the crowd around this mendicant: he saluted me very affectionately, and shook me by the hand. I preached to the mendicant, and through him to the crowd; several brahmuns appeared to be affected. 30th. Travelled from place to place making known to all the grace and merits of Jesus.

Dec. 2d. Nine natives visited me for instruction. 7th. Preached twice out of doors. 9th. Spent the whole day at Soojee's market, persuading men concerning the kingdom of God. 21st. Conversed with ten husbandmen: while I showed the sinful and lost condition of men, and that Christ was sent to save people of all casts, nations and tongues, one man said, "I will hope in Jesus alone." Another declared he would rely on Radha-Krishna, not knowing perhaps that Radha was the name of Krishna's mistress. The former, as he went away, repeated the name of Christ, and said he would pray in this name alone. 23d. Read a whole tract, and the fifth of Matthew, to a brahmun belonging to Jugunnat'ha's temple. Made known the true shastra also to another brahmun, who had with him a sacred book written on palm leaves. He admitted all I said. 30th. Preached in four villages on the other side of the river to hundreds of natives; crossed three rivers in my journey, and returned home quite fatigued.

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## C O L U M B O   M I S S I O N .

No news from hence.

## BURMAN MISSION.

*Rangoon.*

My dear brother Ward,

Rangoon, Dec. 2, 1813.

It is a subject of daily thanksgiving with us, that we have been brought hither. But we dare not boast of tomorrow. We feel, that it is infinitely easy for God to leave us to be discontented, and to forsake our post. We therefore, beg your prayers, that when tribulation or persecution arises, we may not fall away.

Dec. 6th. Since the last date, the Good Hope has arrived with the Burman Ambassadors, the press, provisions, &c. together with a quantity of vaccine virus. Brother Carey expects, therefore, if it prove, on trial, that the matter retains its virtue, to be relieved from the task of going to Bengal.

The packages are not yet landed from the ship, so that we do not know what state the contents are in. Nor have we yet received the parcel of letters which we understand was committed to one of the Ambassadors. I thank you for your kind, though short letter of the 30th October.

With our united love to yourself and sister Ward,

I remain, &amp;c.

A. JUDSON.

My dear Father,

Rangoon, December 6, 1813.

I have been delayed until the present moment at Rangoon, and am uncertain, after all, but what I shall return to Ava instead of proceeding on to Bengal. The matter rests thus: the day previous to my going on board, accounts were received of the arrival of the Ambassador and the vaccine matter. If it has retained its virtue, which I shall know in the course of four or five days, I go to Ava; if not, to Bengal. Government had taken a passage for me in the vessel which carries these lines; exclusive of which, government have given me a sufficiency to defray my expenses to Bengal; and I was quite ready and expected to embark to-day had not this intelligence arrived.

I have a box of petrefactions, a cage containing a pair of pheasants, a few seeds which I gathered on my hasty journey to Ava; four or five boxes of choice plants sent you by the present Viceroy, all of which I shall send round in case I do not go myself by the first conveyance.

I have not written you any particulars respecting my journey, hoping I should have had the pleasure of communicating every thing by word of mouth; and now, my time will not allow of my writing much. Should I be deprived of this pleasure, I will send you all the particulars by the next ship; and of which, there are many in this port for Bengal. I long much to go round to Bengal, and could easily order affairs so as to go, or even so as to have been upon my passage; but the ultimate success of this mission, and its future establishment, lie with greater weight upon my mind than the temporary pleasure of any self gratification; therefore, should we see greater prospects of being useful by my immediate return, I shall act accordingly, and of which at present I have great hopes.

The reception the Ambassador met with from you is not without its reward already. You and all at Serampore are spoken of in the highest terms, nor will the reports of what they have seen and heard be confined to Rangoon, but conveyed to the capital, and to the king himself.

Brother and sister J. are cut out for this mission. I was of this opinion from the very first time I had the pleasure of an interview with them. Even within this short lapse of five or six months, Brother Judson has got a better knowledge of the Burman language than all his predecessors, and is just such a colleague as was required.

I remain, &c.

F. CAREY.

*To the Brethren at Serampore.*

Dear Brethren,

Rangoon, December 6, 1813.

The arrival of a quantity of vaccine virus by the Good Hope, on the 3d inst. will, if it prove good, remove the necessity of brother Carey's proceeding to Bengal, according to the Emperor's orders; and he will, therefore, contemplate an immediate return to Ava. The press, which is safely arrived by the same ship, must accompany him; such being His Majesty's pleasure. His Majesty has also signified his intention of retaining brother Carey at the capital.

Brother Carey expects, on returning to Ava, to provide a house, &c. and afterwards to come down for his family. Within a few months, therefore, we hope, if things are as prosperous as they now promise, that he will be on his final return.

If a brother for Rangoon arrive by that time, brother Judson will be enabled to accompany brother Carey; otherwise, we must be resigned to a separation, and to all the inconveniences, and loss of advantage, thence resulting.

We remain, &c.

F. CAREY,  
A. JUDSON,

## JAVA MISSION.

My dear brother Marshman,

Molenuliet, September 20, 1813.

Since I wrote to you last, the Lord has been pleased to add five more to our little church. They were baptized on the 25th of July last. We have now to bless the Lord for twenty persons baptized on this Island. We have also obtained a new place of worship, much larger than the former, and within a few steps of the place where we baptize. Some of our brethren thought they could make a pulpit, for the new meeting house, and in truth, considering the workmen and the materials, they have made a very good one. Our brethren Haggard and Brown have been chosen deacons. We have divided the church into classes after the manner of the Methodists, in order that the conduct of every one may be properly and closely inspected. We have at present only two classes in the church, that being sufficient for our present number. We have also one class of enquirers, and from this class, persons are proposed to the church. Each class holds a meet-

ing with its class leader once at least in the week. At these meetings each person relates his experience, and the class leader speaks a word to each as he thinks proper. We have two of our best and most experienced brethren over the class of enquirers, as this class is considered the most important. We hope it will be the nursery of the church; indeed we have already seven persons proposed for church membership from this class. One great advantage resulting from the above method is, that the conduct of all, both members and enquirers, is properly attended to without any loss of time on my part; and not only so, but I can know the true state of things, both as it respects individuals and the whole body, by a little conversation with the class leaders.

Several of our members and enquirers are absent on an expedition to Palambang, on this account our congregation was for a time much thinned. Now however our numbers are nearly made up by new hearers, some of whom seem very serious. Yesterday I was unable to preach, on account of a fever which I have had this last week, and which has not yet entirely left me.

I have at last begun a school, nearly a mile from Batavia. Every exertion should be made to purchase a pretty large house, for I think I could soon get boarders were I so minded. I have to pay 60 rupees a month for this house. I have eight scholars at about 19 rupees a month each. Before I began the school, I wrote to the governor, informing him what I was about to do, and enclosed an advertisement for his inspection. A few days afterwards I waited on him; when he was pleased to say that he approved the advertisement, and offered to have it printed for me. As I of course accepted his offer, he wrote over it, "With Permission of Government," and ordered it to be sent to the printing-office. He at the same time made me a present of the Malay bible in the Arabic character in five volumes, but unhappily there were two copies of the Prophets and no New Testament. I immediately returned one copy of the Prophets, fearing he had sent two copies of the New Testament to Bengal, and no copy of the Prophets. By possessing this bible I have been able to ascertain a point which before I could not decide, namely, that the Malay Bible in the Roman character, and in the Arabic, is the same translation. I am also well satisfied that it is not a translation fit for Java. My moonshee who is, I think, a good Malay scholar, cannot understand it readily; and indeed those who are acquainted with it, say, that it was made for Amboyna, and is wholly in the Amboyna dialect. I have several times enquired who made this translation; but could never get a satisfactory answer. Mrs. R. once related to me a common anecdote on the subject, for the truth of which however she could not vouch, and which is as follows: An Amboyna Prince, being intended for the ministry, was sent to Holland for his education, and after his return he translated the Bible into his native tongue.

I remain, &c. W. ROBINSON.

My dear brother Carey, Molenvliet, October 21, 1813.

I was much gratified by the receipt of a letter from you a few days ago. I am glad to hear that you are well, and that the cause of God is still going on in Bengal and the adjacent countries.

M m m

I am going on with the Malay, though very slowly : I think I am placed much in the same circumstances relative to the Malay, as you were relative to the Bengalee, in many respects at least. Howison's Dictionary is of very little use to me, as it is not the language spoken here. I often wish I could see Marsden's Dictionary ; perhaps that might be of some service to me. I pick up a few words as I can : my progress is very slow, so slow as to be almost imperceptible. It is true, that in the course of the six months which I have been here, I have learnt a little, but could I, at the close of every month, form a proper estimate of my progress, it would I fear be too little to deserve notice. I must make my own dictionary, if I wish to have one on which I can depend ; for though this place has been in the hands of the Dutch two centuries, they have only published a small vocabulary in Dutch, Malay, and Portuguese. I have obtained a few pages of this book from one of my scholars, but the whole volume I have not as yet been able to procure. I am, however, going through these few pages with my moonshee, inserting such words in my own collection as are correct and useful ; for there are many both incorrect and useless. I generally put down all the words whose meaning I can ascertain, from whatever quarter I can get them ; thus I hope in time to form a vocabulary, which will be useful to myself and to any brother who may join me. The Malays have no printed books, all their books are in manuscript ; so that I am obliged to employ my moonshee one part of the day in copying books for me to read the other. I still continue to find a few words in the Malay similar to the Bengalee, but these are chiefly to be found in what is called the high Malay. Perhaps I may some time make a collection of these words, and send them round to Bengal.

I am much in want of help : it is a serious consideration, and one that lies with weight on my mind, that I have no time to preach to the Malays, could I speak the language ever so well. This scarcity of time also prevents my making that progress in the language which could be wished ; for, had I more time, I could study the language more, and could go into the villages to converse with the natives. I am not without my fears that the Malays will be rather inaccessible, as they are a very reserved and suspicious race of people, and I think never like to see Europeans in their villages. However, I hope, that when I have got the language, some way of access to them will be opened. I am afraid that a new translation of the Malay bible will be necessary for this place, as the language of the present translation is above the reach of the common people. The Malays are a very ignorant people, few of them can read except their priests. Thus tracts and bibles will not do that good here, which they do in Bengal. I think the Malays, as far as I can observe, are a very irreligious people, for they seem to me to pay no attention to religion whatever. They are circumcised, and they abstain from eating swine's flesh, but I believe they can render no reason why, only that thus it must be. They scarcely know that there is a God, and never to my knowledge perform any acts of worship of any kind. I asked a servant of mine one evening, when it rained very hard, who made the rain ; he replied, he did not know ; I asked him, who made him, he replied again he did not know, but perhaps he who made the rain. When

told that it was God who made both him and the rain, he seemed to doubt whether I told him the truth or not. I suppose the priests are an exception to this general ignorance, but they are as ignorant as children, about some of those things which every Bengalee knows. You wish me to inform you how many native christians there are, and you might as well have asked me how many trees there are; for I should scarcely have known that there had been any native christians, if I had not heard so before I came. Indeed I am so impeded on all sides by ignorance that it is very hard work to know any thing, I have my own ignorance of the Dutch and Malay to struggle with in the first place, and when that is surmounted, I have the ignorance of the Dutch and Malay people to encounter, which I often find quite invincible.

I am, &c. W. ROBINSON.

My dear brother Marshman,

Molenuliet, October 21, 1813.

My school is going on pretty well: I have this month eleven scholars, which, if I get paid, will bring me in about 200 rupees: a large sum in Bengal, but here, when the house-rent is paid, it would leave me in debt, had I nothing else to depend upon. I should like to have about twenty scholars, and then I should be no burden to the mission, and have a little to spare. Out of my eleven scholars, eight are girls; these are all in a separate room, with my wife, and cost me but little trouble, as the greater part of them are only beginning to read in English. I should like to see the mission here in possession of a large house and premises, with another brother and sister attached to it, and then we could keep a boarding school, a charity school, preach often to the Malays, and perhaps the school maintain us all.

I remain, &c. W. ROBINSON.

My dear brother Ward,

Molenuliet, October 21, 1813.

The Lord is I hope carrying on a good work among the soldiers here; though not very rapidly. Most of those who were seriously inclined before I came, have been baptized, together with a few others. Six persons were baptized on the first Sabbath of the present month, by brother Hagger. I was present, and spoke at the water, but was too weak to baptize, as I was but just recovering from an attack of the fever. The whole number baptized here, is now twenty-six; and we have still a few enquirers. Two of our brethren and the wife of one of them, (the only woman baptized here) are going to England. Two of the above persons, and perhaps all three may be looked upon as the fruits of the Java Mission. I preach three times a week; hold a conference meeting on Saturday evening, and an experience meeting on Monday evening. I know not where to get a Javanese alphabet. I may be able to procure one, but I cannot judge of its correctness. Perhaps you can get as good a copy from one of the Javanese princes at the Serampore school. I think there is no need to cut types in the Javanese yet, for it will be a long time before I can touch the language. The Malay is very hard. You want tracts and catechisms,--alas! I wish I could send you one well composed sentence.

Yours affectionately, W. ROBINSON.

## SURAT MISSION.

My dear brother Ward,

Surat, December 27, 1813.

I hope you will send me soon some books in Persian or Naguree: these will be of great use as far as nine days journey around Surat.

The languages spoken here are first of all the Gujaratee, secondly, the Persian and Arabic; thirdly, the Kunkuna and Mahratta; fourthly, the Mooltanee and Sindhee; fifthly, the Marwaree. The last is not like the Madras Malabar. The Punjabee is also spoken. The Parsees have almost entirely lost their mother tongue in India. You will hardly find five Dastoor or Andharoo, acquainted with their original languages, Puhluvee, Zumpazun and Yezeshnee. I have found one Dastoor, who has the book which treats of their religion and many other ceremonies. This man wants 180 rupees for this one book with his translation into the Sungskrit, but if you want it without the translation, he will sell it for 90 rupees. I am about to send you two books of theirs which I bought cheap. According to your desire, a few days ago I sent you the Gujaratee characters with another Mooltanee; also two chapters in each language translated from scripture. If the Gujaratee translation is well done, I could send you very soon the whole New Testament translated into it. You will receive by this a beautiful Gujaratee alphabet which is an elegant hand indeed.

I hope you will try to send me a brother, for I am very lonely. I wish to go to Poona.

I remain, &amp;c.

C. C. ARATOON.

With the above letter brother C. C. Aratoon has sent his journal for October and November, from which it appears that he has been actively employed in conversing almost daily with Musulmans, Armenians, Parsees, Jews, Hindoos, Portuguese, English soldiers, &c. The Armenians at Surat appear to be much pleased with the idea of their bible being about to be printed at Serampore. One day some Armenians told our brother, Though we cannot answer your arguments, surely we can find some learned people who can. Others said, Certainly Carapiet is an heretic, and advised him to humble himself to the apostolic church. On the 10th November he gave a few English tracts to three soldiers, one of whom, a young man, said, "My father is a member of Dr. Rippon's church. Oh! what a miserable man I am, that I regarded not my father's advice when I was near him! Now God is sending his word to me again."—Here he was called away by his companions. On the 27th November he had a conversation with the Armenian clergyman, who lamented that they had no king to enable them to preach the gospel.

# Miscellaneous Intelligence,

AND

## BRIEF NOTICES,

RELATIVE TO

INDIAN LITERATURE, MANNERS, &c.

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### PUNISHMENTS PRACTISED BY THE BURMANS.

*Communicated by brother F. Carey.*

Every species of punishment of which the human mind can possibly conceive is continually practised in this country. The nature and degree of the punishment depends entirely upon the whim and caprice of the ruling power who issues the mandate. However, there are some punishments more common than others, but these again vary both in degree and kind according to the crime, the character and sex of the criminal, except the general rule be digressed from by anger or revenge, which very frequently is the case.

The following are some, which occur most frequently, and may be divided into three classes, viz. capital, severe, and trivial punishments.

Among the first class may be placed, beheading, crucifying, starvation, ripping open of the belly, sawing, piercing through, starving to death, flogging upon the breast to death, exposing to the rays of the sun to death, blowing up with gunpowder or other combustible materials, pouring hot lead down the throat, scalding to death by plunging into hot oil, shooting with a gun or arrows, spearing to death, squeezing to death by pressing a nut of the betle tree on each temple between two bamboos until the eyes and brains start out of the head; drowning, beating on the head to death with a large cudgel, giving to wild beasts, and roasting upon a slow or quick fire.

Severe punishments are such as cutting off the hands, feet, ears, nose, tongue, &c. extracting of the eyes, flogging upon the breast, tying of the arms with a thin cord until it cuts down to the bone, hanging up by the heels, hanging up by the tips of the fingers, exposing to the rays of the sun, banishment into forests, from which it is almost impossible to escape.

Among trivial punishments may be reckoned flogging; marking the criminal's crime in legible characters upon his face or breast, and condemning him to perform the office of a public executioner for life; squeezing of the legs or arms between two bamboos; confinement in the stocks with the legs extended as far as possible. Such punishments as hanging, shooting, exposing in the pillory, burning of the hands, condemning to a long confinement, and hard labour, are seldom practised; banishment is not often heard of.

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It often happens, however, that several of the above punishments are inflicted upon the same criminal previous to his being finally executed. Instances often occur when a person, after being seized by the hands and feet in a cross, some or most of his members are amputated, one by one, before he receives his mortal wound: sometimes the punishment though small in its kind is continued as long as life remains; and frequently so many various punishments of a trivial nature are inflicted that death is the inevitable consequence: united together, they form capital punishments severe in the extreme, and horrid to reflect upon, and yet the most common.

Frequently the innocent suffer with the guilty; as a wife for the fault of her husband; children for the fault of their parents; a whole family is extirpated for the fault of a single individual; and servants are cut off for the fault of their masters; these kind of punishments however seldom occur except from sudden anger or revenge unless in the case of deserters and persons guilty of treason.

When a person of royal extraction is to receive a capital punishment, it is generally done by drowning; in the first place the person is tied hands and feet, then sewed up in a red bag, which again is sometimes put into a jar, and then the prisoner is lowered down into the water with a weight sufficient to sink him. This practice is resorted to because it is reckoned a sin to spill royal blood.

Women, comparatively speaking, are seldom the subjects of capital punishments: when a circumstance of this kind occurs, it is generally for some very flagrant crime. Women when executed are most frequently knocked on the head with a large cudgel until the brains burst forth; but sometimes they are ripped open, or blown up, or given to a tiger or wild beast.

The bodies of criminals are always exposed to public view for three days, after which they are shoved into a hole dug for the purpose and covered with earth, without being permitted the honour of being burnt.

Criminal causes are frequently tried by ordeal before judgment is passed.

I will now just relate what has taken place in this single town of Rangoon since my residence in this country; which does not exceed four years. Some of the criminals I saw executed with my own eyes, and the rest I saw immediately after execution.

In the first place. One man had melted lead poured down his throat, which immediately burst out from the neck, and various parts of the body.

Four or five persons, after being nailed through their hands and feet to a scaffold, had first their tongues cut out, then their mouths slit open from ear to ear, then their ears cut off, and finally their bellies ripped open.

Six people were crucified in the following manner: their hands and feet nailed to a scaffold; then their eyes were extracted with a blunt hook; and in this condition they were left to expire; two died in the course of four days; the rest were liberated, but died of mortification on the sixth or seventh day.

Four persons were crucified, viz. not nailed but tied with their hands and feet stretched out at full length, in an erect posture. In this posture they were to remain till death; every thing they wished to eat was ordered them with a view to prolong their lives and misery. In cases like this, the legs and feet of the criminals begin to swell and mortify at the expiration of three or four days; some are said to live in this state for a fortnight, and expire at last from fatigue and mortification. Those which I saw were liberated at the end of three or four days.

Another man had a large bamboo run through his belly, which put an immediate end to his existence.

Two people had their bellies ripped up just sufficient to admit of the protrusion of a small part of the intestines; and after being secured by the hands and feet at full stretch with cords in an erect posture upon bamboo rafters, were set adrift in the river to float up and down with the tide for public view.

The number of those who have been beheaded I do not exactly recollect; but they must be somewhere between twenty and thirty.

One man was sawn to death, by applying the saw to the shoulder bone, and sawing right down until the bowels gushed out.

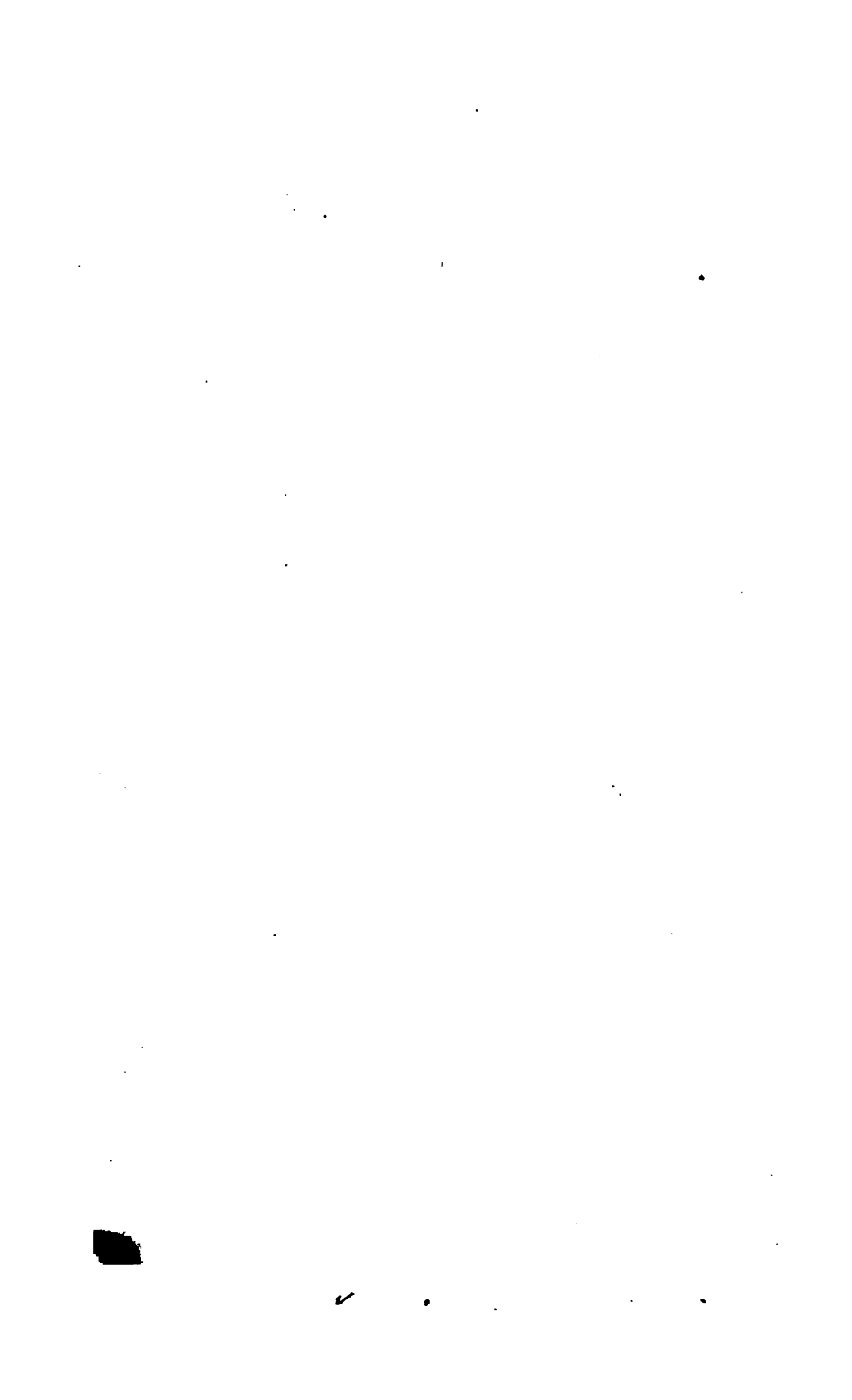
One woman was beat to death with a large cudgel.

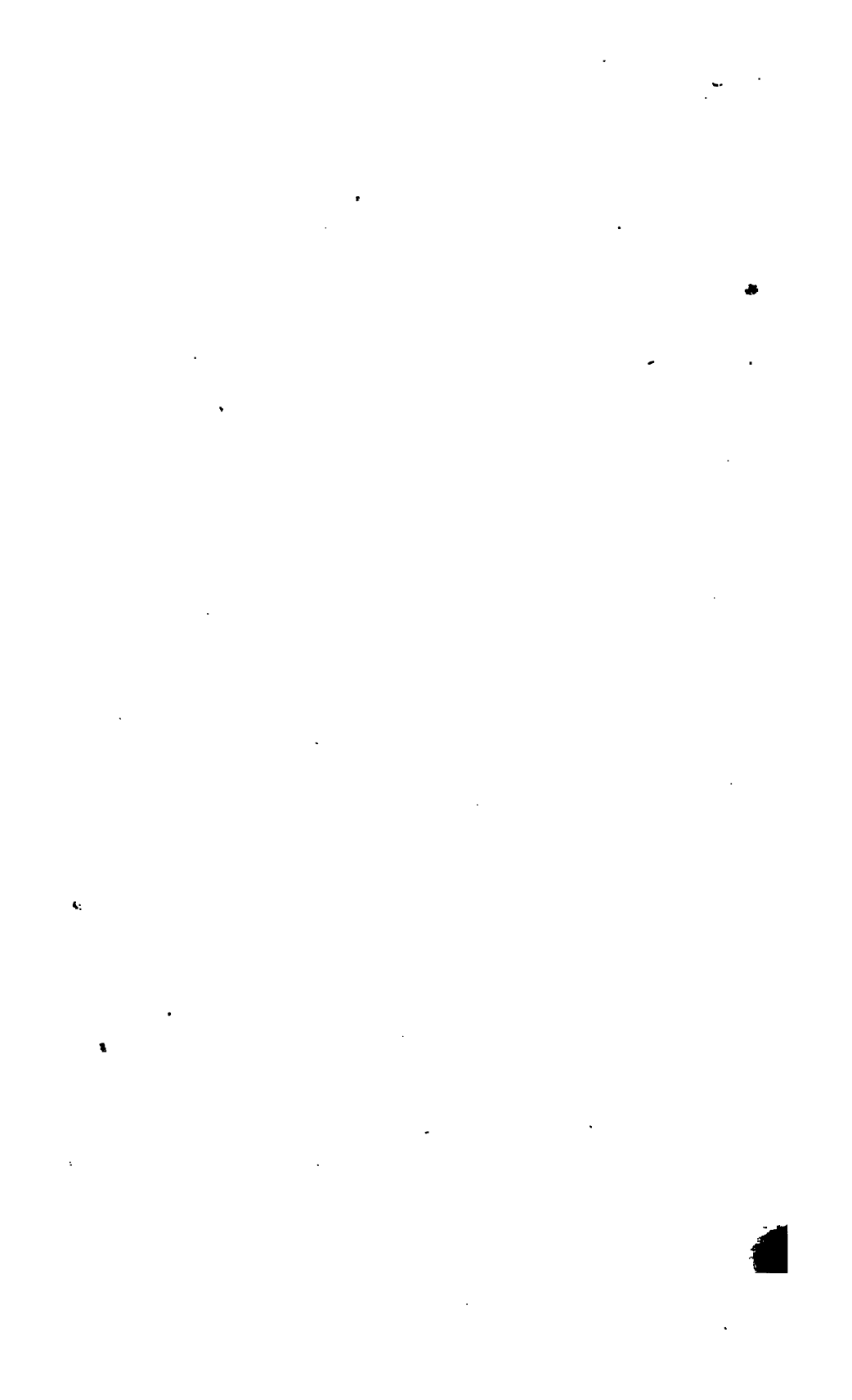
Two persons were simply crucified, but liberated soon after.

Five persons, consisting of a man, his wife (who was six months gone in pregnancy,) his child about five years of age, and two other men, were led out to the place of execution; the men were sentenced to be crucified, and opened, and the woman and child were to be stretched out upon the ground and opened; every thing was prepared, and the executioner was standing by with his weapon of destruction, ready to perform his bloody office, nay boasting that he was able to perform it neatly; however, a reprieve came, and the execution was prevented; these people are still alive.

Several amputations of hands and feet have taken place: some died from loss of blood, but the greater part are still alive.

These are most of the punishments I have seen and heard of during my stay in this place, but many other instances happened during my absence, which I have not related. As for the crimes for which these punishments were inflicted, I shall only add, the crimes of some deserved death: some were of a trivial nature, and some of the victims were quite innocent.





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people invited me to come and open a house for their instruction. 17th. Six Bengalees came for instruction, and took with them some books. 19th. A man named Shishoo-rama has been a hearer these three months. He wishes to be baptized. 20th. Preached to many at the Dewan market. Brother Reveiro begins to talk to his comrades respecting the glad tidings of salvation.

Oct. 3d. Six of us sat down to the Lord's table to-day. 18th. The Soobedar who used annually to make and worship the image of Doorga, has left it off this year, declaring it wrong. He approves of the gospel, but is afraid of the cross if he lose his cast. 25th. Two Mugs came for the scriptures. 29th. Ten Catholics came for books.

Nov. 8th. A Mug came for the scriptures; on the 10th, five native Catholics came on the same errand. Shishoo-rama has won over his wife, and he is now anxious to be baptized. 14th. Six Musulmans called upon me. They admitted that the four great duties enjoined on Musulmans, viz. alms-giving, fasting, prayer, and the pilgrimage to Mecca, could not save them. 22d. Went to Yoolduh, where there used to be three Catholic churches; the people were glad to see us, and invited us to open a place for worship. We staid three days.

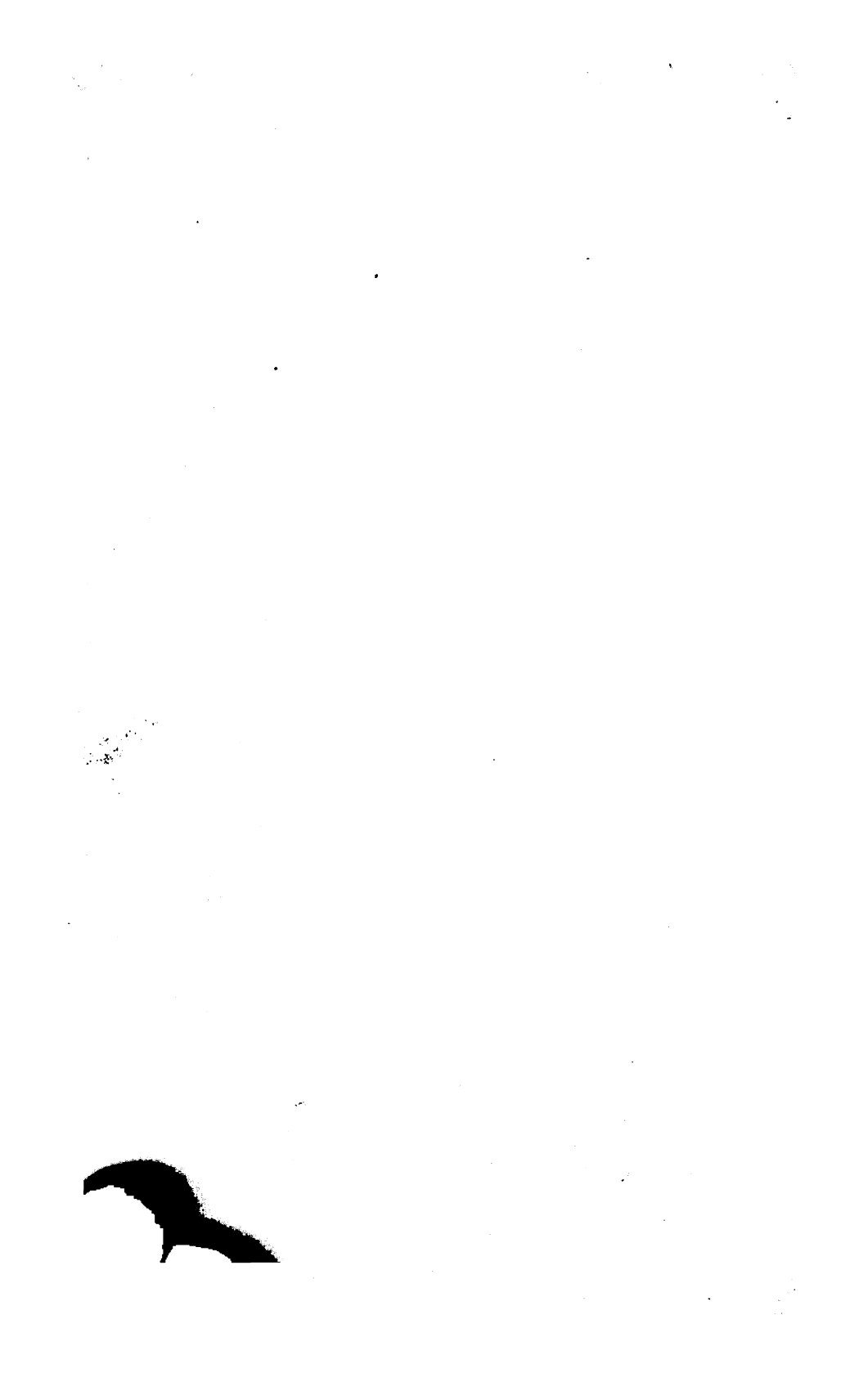
### *Silhet.*

In the last Circular Letter we noticed the return of Pran-krishna and Booddhi-sah from Silhet. Since then brother Thomas, of Chougacha, has sent us some account of their labours on their journey thither, while at Silhet, and on their return. Their journey afforded them opportunities of making known the salvation that is in Christ Jesus in a new tract of country. While at Silhet they spoke to a number. We are sorry to find that in the absence of Krishna, added to the persecution which followed the baptism of the new converts, that the latter had been greatly discouraged: and that the deprivations to which the loss of cast had exposed them had been supported with too little christian courage.

The situation of Silhet is very favourable for a mission station, but it has its difficulties: it is surrounded by mountains, the inhabitants of which are but little civilized; the wild beasts are very numerous and dangerous; and in a great part of the year it is very difficult to visit the population except by a boat or on an elephant. On the other hand, many of the inhabitants in the neighbourhood are but little fettered by the cast, and the station affords very happy facilities for circulating the scriptures in Assam, at Munfram-poora, &c.

Krishna's mind at present is set on returning, and on spreading the gospel through all those regions. We have listened with great pleasure to his descriptions of the natives, their manners, &c. and above all to his warmth of expression when speaking of his projected journies into the neighbouring countries on his return. He has requested us to bind up volumes of the Scriptures in a handsome manner, for him to present to the rajas whom he proposes to visit. He procured for himself the respect of the gentlemen at the station, whose kindness deserves every praise, and he received several invitations to carry the gospel into the neighbouring countries.





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JAN 24 1939



*Patna.**To the Brethren at Serampore.*

Very dear Pastors,

Patna, Dec. 31, 1813.

Since my last letter, a few, but encouraging circumstances have occurred, which I have now the pleasure to state for your information: A Musulman, seven kayust'has, and six other Hindoos have visited me for conversation respecting divine things, and taken with them a selection from the Scriptures in Persian, a New Testament, two copies of the four Gospels, three of Matthew, and eight tracts in Hindee, and one of Hunter's Gospels in Naguree. A gosace and three pundits who reside at Tirhoot, and had heard the word at Hajee-poorra, called on me, and took books. A land-holder of Bhoj-poorra, who heard the word from a kayust'ha, sent his servant, a rajpoot, for books. I sent him the gospel of Matthew and a tract in Hindee. The Punjabee man who was with me some weeks ago, called again, as did Hursh-muni-Mishri, the pundit, and Sera-rama: the latter visited me on my first arrival, and took the New Testament and Pentateuch in Sungskrit.

I have again and again visited the following places; conversing sometimes with a few, and at other times with great numbers of my perishing fellow-men.

While at the Custom-House ghaut one Lord's-day morning, Khomangeer, a respectable gosace, trading in silks, and proceeding to Benares from Malda, who was on board his boat, saw me, and learning the object of my visit from a shop-keeper, sent to me for a tract. I invited him to come to me, which he immediately did, and after a little conversation, took with much thankfulness a copy of Matthew and a tract in Hindee, and as he understood Sungskrit, begged for the words of salvation in that language, and sent his servant with me for the New Testament. I afterwards heard that this gosace had his table out in the afternoon, and placed the New Testament and tract on it, while he, seated on a chair, read and endeavoured to explain their precious contents to a numerous auditory: his son likewise took Matthew, and perused it with delight. At the above ghaut on another day, a man, belonging to the Custom-House, after having heard with great attention, took a copy of Matthew and a tract.

At Vala-krishna-gunj, a respectable Bengalee, employed under the opium agent, invited me to sit with him in the verandah of his house, and tell him of the way of salvation by Christ. I read a tract in Bengalee, while he and his family paid great attention.

At Sultan-gunj, some Hindoos, who heard of Jesus in September last, seeing me go by their place of abode, invited me to go in and sit awhile among them. I beseeched them not to neglect the salvation of their immortal souls.

In a garden at Komura, a gardener, after listening to divine things with great interest, begged for a tract that he might have it copied in the common Naguree character, to peruse it constantly.

Aruphabad, Goolzarbag-ghaut, Colonel's-gunj, Gaya-ghaut, Maroogunj, and the village of Sundul-poorra, have also been visited, and a copy of Matthew and fifteen tracts given away. One copy of Matthew's

gospel and three tracts I gave to four brahmins from Surkara-Sharung, whom I met near Soondul-poora.

A brahmin, from a neighbouring village, having taken away Lokraj-bhutta's New Testament, he called and begged to have another.

Brethren Moore and Rowe, and sister Moore, visited us at different times during the month, and I was at Digah part of the 10th and 11th instant. On both these days, I felt great pleasure in going out with the brethren to speak to the natives.

I remain, &c.

J. T. THOMPSON.

### *Agra.*

No news from hence.

### *Sirdhana.*

My dear brother Marshman,

Sirdhana, October 16, 1813.

Purmanunda affords much pleasure and hope; he is a very diligent young man, and hitherto bears reproach for Christ's sake well. My pundit is remarkably changed, but I fear not converted. One European constantly attends worship morning and evening, and I trust that he is a vessel of mercy preparing for glory.

I remain, &c.

J. CHAMBERLAIN.

My dear brother Carey,

Sirdhana, December 10, 1813.

I shall rejoice to see the New Testament printed in the Bruij-bhasa; and I hope that you will be able to carry on the work, when you do begin it, with spirit. However, no greater haste than good speed. I have proceeded in the translation to the 27th chapter of the Acts, where I am beset with difficulties not easily to be surmounted. I hope to be helped through by Him whose work it is: I find great delight in it as I proceed. I have finished John's Gospel and Epistles, and propose to go on to the end of the Revelation. This I do two evenings in the week, when my writer attends to write it from my mouth: he is a very expert hand. He is a very hopeful man, and affords me much satisfaction, and encouragement. He appears delighted with the idea of becoming a christian.

Things have latterly revived amongst us. Two of the Roman Catholics, and one Protestant born in the country, attend worship pretty constantly, and a Musulman phukeer has lately attended, who appears to be prepared for the kingdom of God. Another Musulman is with us on enquiry, who is reading the Pentateuch in Arabic, and the Persian New Testament. He is wonderfully altered in appearance. One or two of our countrymen appear serious. Three schools contain about forty children, and Mr. Dyce has begun one amongst the Roman Catholics, in which there are seven boys now, and more will come, it is to be expected, as prejudice gives way. These are small things, I grant, but they are the greatest our station at present affords; but small as they are, I trust

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that you will unite with me in giving thanks to the Father of mercies for them. We have lately had an agreeable visit from Abdul-Masceh, who is with Mr. Corrie at Agra. Mr. Dyce introduced him to Her Highness the Begum, and he had the honour of breakfasting with her twice. He preached to the Roman Catholics twice in the Fort. I like him very much, and look with wonder and gratitude on the man, when I reflect whence he has been brought, and where he now is. God has blessed his labours, I have no doubt; and I pray that they may be more abundantly successful in that large city. He appears to have a true missionary spirit. I thank you for what you term your speculation. Things are approximating towards something grand and good, which is to take place, and bless this miserable world. I am glad to find that Mr. C. is so well employed: he too may be numbered among the fruits of the Mission to India. I expect the next thirty years will produce great events.

I hope to be able to procure a Sirinagar pundit at the Hurdwar fair, if not before; and when I go to Delhi I shall try to get a man from Jajpore and Malawa. The Sirinagar country is in a miserable state, from all accounts. The slave-trade has almost depopulated the country.

I wish you would make a grammar of the Hindoe in its various dialects.

The weather here is now very cold. In the morning, before the sun rises, the ground is covered with frost as white as in Europe, and the water which stands in any vessel or confined place is covered with ice. Yesterday morning my servants brought a quantity to show me, which was worth more than a rupee. Twenty-five years ago, the Begum informs me, there was a very hard frost in these parts, in which the pools were frozen up, and the people and cattle suffered much from it.

I feel my mind much out of its element, in not having any preaching campaign. I know, that it becomes me to occupy where I am, till Providence order it otherwise. I wish I were where I could try the translation and preach in the Brui-bhassa, but for this I must wait. I hope to visit Agra, on the approach of the hot season, and then, if possible, I will visit Matha and Vrinda-rana with the view of life. Pray for us. Our Mary-Anne is becoming a fine girl: must she be spared to us; but we would do. Give our united love to all the brethren and sisters. Remember the outcasts and pioneers.

I remain, &c.

J. CHAMBERLAIN.

## THE MAHRATTA COUNTRY.

My dear Wm.,

Nag-poor, Dec. 21, 1813.

On a Lord's-day I have a general about twenty-four grown up people who hear me, and now and then some new hearers, who receive the word of life the way side, and in many places with momentary joy. Yet I trust Whavev-khan, Gung-rana, A-tan-bhan, a goatee, and two or three of the women, still hear it with a feeling interest. For the former, the last year, I sometimes feel much sorrow, lest there should be in him

an unrenewed heart : he has hitherto resisted all my endeavours and arguments as to his taking a decided part : he allows of the necessity, and in the most warm way speaks of his love of and belief in Jesus, and the delight he has in reading our scriptures. Henry's grandmother, who at present is very infirm from age, and now unwell, appears to be a real believer, and I trust also, that Henry is so, but he is so very reserved that I cannot learn his sentiments ; yet I rejoice to say his actions speak piety and devotion : he is regular in reading the scriptures, and is fond of doing so before others, and is, I believe, strict in his private devotions ; he is useful in the school among the boys, to whom I have lately given a few testaments and several tracts. I have sent some to two other schools. I do not now give copies of our Mahratta scriptures to grown up people unless very earnestly entreated for : as I have had grievous proof that from real laziness they lay aside the books unread, the character being smaller and a little different from the written one ; yet notwithstanding I do not despair. The copy of Matthew and Mark in Persian, which I sent to the Nabaub of Elik-poor, I hear from Major —, is read in the open durbar in preference now to the koran ; and that the Nabaub has made a very splendid stool and covering for it, and has distributed many copies of it to his chief sirdars, being copied off by his own moonshees. At Balla-poor near to Elik-poor, I hear, they received two copies of our testament with pleasure. If you can send me a copy of the Persian scriptures, including the whole of the New Testament, also the Old or part of it, and have them neatly bound, (which expense charge to my account,) I will get it presented to the Nabaub of Elik-poor. The head-man of two villages near here has the Old and New Testaments in Mahratta read before several of his people, who seem quite delighted with it, and I trust it is read at other parts of Berar more distant, where I have sent it. On a Lord's-day I often feel that comfort in making known the glad tidings of salvation by Jesus which I cannot describe, and sometimes see my hearers attentive ; but of late I have too often left the assembly with grief of mind, at the apparent coldness and indifference with which they hear the gladdening truths.

I remain, &c.

W. MOXON.

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## ORISSA MISSION.

### *Balasore.*

*Extracts from brother Peter's Journal for September, October, November, and December.*

*September 1st.* Two sipahees, who heard me yesterday in the market, came this day for the Sungskrit testament. I gave them one, assuring them that it contained words whereby the soul might be saved. *5th.* (Lord's-day.) Preached twice. In the evening from "I even I am he that blotteth out thy transgressions for mine own sake," &c. Six of us

then partook the Lord's supper. In the forenoon, Kaval-singha, the above sipahce, came with another brahman, and requested that the Sungskrit testament might be explained to him. I took the Bengalee, and from that explained to him, while he compared the Sungskrit with it. He acknowledged that he had been a great sinner ever since he had been in the army. He asked, "How shall I be saved?" I held up Christ to him; and then sung and explained a Bengalee hymn, and concluded with prayer in Hindoostanee. 10th. In conversing with some *Ouriyas* near the creek, one of them said, "We have Rama and Govinda, the repetition of whose names, only once, procures the pardon of thousands of sins." I endeavoured to shew them the error they were in, and held up to them the true characters of Rama and Krishna. Hearing this, some were offended and retired, exclaiming, "Radha-Krishna! Radha-Krishna!" Others said, "Upon what name then shall we call?" Upon the name of Jesus Christ. They pleaded that they could not understand this name. In the evening we had our monthly prayer-meeting. 11th. Some days ago a viragee came to me, who declared he knew no god but his belly and Rama. To-day I saw him in a most deplorable state: he had been very corpulent, but was now nothing but skin and bone. His countenance was so altered, I was not able at first to know him; and he was further disfigured by a wound in his throat, having attempted to put an end to his own life. He said it was better to die, than to suffer by sickness. He had the dysentery. I asked him, "Where is Rama now?" He said he did not know. I entreated him to believe in Jesus, and his soul should be saved. He paid little attention to this, but asked for medicine and clothes to cover his nakedness. I still urged him to think of his danger as a sinner sinking into misery. After some time, he began to call on Jesus in Hindoostanee. "Lord Jesus Christ, Saviour of men, have mercy upon me, and pardon my sins." I was sorry I could not take him into my house nor give him medicine; I gave him a few annas to buy him a garment; and entreated him not to destroy himself, but wait till God separated soul and body. He declared he would drown himself. Alas! what will become of this poor creature: if he do not lay hold upon the Saviour, he is inevitably lost. 12th. Spoke of one God and one Saviour to a viragee, who informed me that the sick viragee was dead, and that his body had been thrown into the river. 13th. I hear that the sipahce continues to read the Sungskrit testament. 14th. Talked for several hours with Manik-bhosh, club-keeper to Mr. B. He urged that Christ and Krishna were the same; but I pointed out the striking contrast between them, and read parts of the Bengalee and Oriam New Testaments, to shew him the doctrine of the bible. He then said, that Christ died as Hosen and Hosun did for the Mussulmans; but I urged that Jesus Christ voluntarily gave his life as a sacrifice for sin. He went away pleased. 16th. Began a discourse at the door of a native with an old man, and had soon as many as forty hearers. Three men argued very firmly for two hours, but at last declared that there was no one in all Orissa, that could contend with me; that ours was certainly the right way. 17th. Returned home from a visit without having done any thing for my God. I tremble when my mouth is shut, and I return home without having spoken to poor perish-

ing Hindoos. 18th. In the evening rode out to Mooti-gunj, and began my discourse with two viragees. Immediately I had a hundred hearers. The viragees confessed, that notwithstanding their constant ceremonies, they were in a state of dreadful misery, living a wretched life.

At length they asked me to sit down : but a sipahee present asked them angrily if they wished me to sit on the bare ground like themselves, and began a discourse with me on the subject of my preaching. When I saw that all were gazing with attention, I opened my testament, and preached from the 3d chapter of Matthew, and concluded with prayer.

19th. (Lord's-day.) Worship as usual, James Roberts held a meeting in the barracks, in which he was joined by eight persons. 20th. Preached at Mooti-gunj, and insisted on Christ's being the true spiritual guide (gooroo).

21th. Rode to Old Balasore, and preached at the door of Shiva's temple. Some said, "If you can abstain from eating cows and fowl,

we can give credit to your words."

25th. Preached to a great crowd at Mooti-gunj. 27th. Preached in the barracks from "This God is our God," &c.

28th. Preached at Old Balasore and at Shiva's temple to a considerable number. One man followed me to my house for further instruction. 29th. Visited an Ooriya, who related to me many evil stories of the Europeans.

Oct. 5th. Preached for several hours at the door of a rich man, who was celebrating the Doorga festival : had two hundred hearers. [The rest of this day's work has already appeared in the Circular Letter.]

8th. Had one hundred and fifty hearers this day at Mooti-gunj. 12th. Had more than one hundred hearers at the same place.

Some argued, that the pains of hell were not eternal but limited. During prayer, some cried out "Aha ! Aha ! what good words are these !"

17th. Preached to a crowd by the river side. One of my hearers, a brahmun, said, "I am God."

"God is in me." I confuted him before them all ; and, when put to shame, this brahmun-god walked off.

22d. Had two congregations to-day in the streets. A Musulman said, "Jesus was only a prophet."

27th. A man who had frequently heard me in the streets brought his gooroo, a brahmun, living near the temple of Jugunnat'ha, to see me, who said, "Sir, I hear that you are a worshipper of the invisible God ; that you are a phukeer. I too am a phukeer, and therefore am come to see you.

After much conversation, he gave up Jugunnat'ha, Krishna and all his shastras as false. He added "my disciple, who brought me to your house, asked me respecting the one living God. I told him we worship the gods, that we may ultimately obtain the one God. My disciple then said, Come with me to such a Sahaib-phukeer, and he will tell you of the one God : he preaches in the streets about this God ; gives away books, and if insulted he does not retaliate, but wishes his persecutors well."

He staid about two hours with me. When I gave him the New Testament in Ooriya, he made a most reverential bow to it.

29th. A young man, a rich vishnuvā, came to-day, and solicited a copy of the New Testament. He had heard of my conversation with the above gooroo.

After long conversation, I prayed with him, and he departed.

Nov. 3d. Preached in Ooriya to one hundred bearers returning to Calcutta. They acknowledged, that they had heard preaching at the



meeting in Lal-Bazar, Calcutta. 6th. Had about fifty hearers at a cloth shop in Mooti-gunj. 8th. Had three Ooriyas at my home, with whom I conversed for three or four hours. 9th. Preached to about forty viragees at Lakshmee-Narayana's temple. 14th. Seven natives visited me for instruction. 15th. Three young natives came to me for books to read. 16th. A Hindu of Old Balasore gave me a leather seat on the porch of his house, and I entered into conversation with some, who laughed when I began to talk of salvation: fifty or sixty persons of different casts joined us: some said, Krishna and Christ were one; others, Krishna is ours, and Christ is yours. This led to much conversation, which afforded an opportunity of giving a striking contrast betwixt the two characters. 18th. Preached to about forty pilgrims. 23d. Preached in four different places. 25th. Preached in four places. At one place I found forty or fifty brahmuns sitting before a house, performing ceremonies to purify the family. I asked them, how they, who were themselves defiled, could purify others; shewed them that they, their forefathers, and gods too, were impure; to which they all assented acknowledging "that they were all unclean and undone." They pleaded custom for the practice. I answered that their customs had brought them into this state, so that they were performing false ceremonies for a morsel of bread. I read a religious tract through to them, and held up Christ as the only Saviour. They all heard with attention: the Musulmans were pleased. Going to Mooti-gunj, I saw in the market a mendicant besmeared with ashes, bearing idolatrous marks on his body, and holding four dogs in a string. Kavul-singha, the havildar, was amongst the crowd around this mendicant: he saluted me very affectionately, and shook me by the hand. I preached to the mendicant, and through him to the crowd; several brahmuns appeared to be affected. 30th. Travelled from place to place making known to all the grace and merits of Jesus.

Dec. 2d. Nine natives visited me for instruction. 7th. Preached twice out of doors. 9th. Spent the whole day at Soojee's market, persuading men concerning the kingdom of God. 21st. Conversed with ten husbandmen: while I showed the sinful and lost condition of men, and that Christ was sent to save people of all casts, nations and tongues, one man said, "I will hope in Jesus alone." Another declared he would rely on Radha-Krishna, not knowing perhaps that Radha was the name of Krishna's mistress. The former, as he went away, repeated the name of Christ, and said he would pray in this name alone. 23d. Read a whole tract, and the fifth of Matthew, to a brahmun belonging to Jugunnat'ha's temple. Made known the true shastra also to another brahmun, who had with him a sacred book written on palm leaves. He admitted all I said. 30th. Preached in four villages on the other side of the river to hundreds of natives; crossed three rivers in my journey, and returned home quite fatigued.

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## C O L U M B O   M I S S I O N .

No news from hence.

## BURMAN MISSION.

*Rangoon.*

My dear brother Ward,

Rangoon, Dec. 2, 1813.

It is a subject of daily thanksgiving with us, that we have been brought hither. But we dare not boast of tomorrow. We feel, that it is infinitely easy for God to leave us to be discontented, and to forsake our post. We therefore, beg your prayers, that when tribulation or persecution arises, we may not fall away.

Dec. 6th. Since the last date, the Good Hope has arrived with the Burman Ambassadors, the press, provisions, &c. together with a quantity of vaccine virus. Brother Carey expects, therefore, if it prove, on trial, that the matter retains its virtue, to be relieved from the task of going to Bengal.

The packages are not yet landed from the ship, so that we do not know what state the contents are in. Nor have we yet received the parcel of letters which we understand was committed to one of the Ambassadors. I thank you for your kind, though short letter of the 30th October.

With our united love to yourself and sister Ward,

I remain, &c.

A. JUDSON.

My dear Father,

Rangoon, December 6, 1813.

I have been delayed until the present moment at Rangoon, and am uncertain, after all, but what I shall return to Ava instead of proceeding on to Bengal. The matter rests thus: the day previous to my going on board, accounts were received of the arrival of the Ambassador and the vaccine matter. If it has retained its virtue, which I shall know in the course of four or five days, I go to Ava; if not, to Bengal. Government had taken a passage for me in the vessel which carries these lines; exclusive of which, government have given me a sufficiency to defray my expenses to Bengal; and I was quite ready and expected to embark to-day had not this intelligence arrived.

I have a box of petrefactions, a cage containing a pair of pheasants, a few seeds which I gathered on my hasty journey to Ava; four or five boxes of choice plants sent you by the present Viceroy, all of which I shall send round in case I do not go myself by the first conveyance.

I have not written you any particulars respecting my journey, hoping I should have had the pleasure of communicating every thing by word of mouth; and now, my time will not allow of my writing much. Should I be deprived of this pleasure, I will send you all the particulars by the next ship; and of which, there are many in this port for Bengal. I long much to go round to Bengal, and could easily order affairs so as to go, or even so as to have been upon my passage; but the ultimate success of this mission, and its future establishment, lie with greater weight upon my mind than the temporary pleasure of any self gratification; therefore, should we see greater prospects of being useful by my immediate return, I shall act accordingly, and of which at present I have great hopes.

The reception the Ambassador met with from you is not without its reward already. You and all at Serampore are spoken of in the highest terms, nor will the reports of what they have seen and heard be confined to Rangoon, but conveyed to the capital, and to the king himself.

Brother and sister J. are cut out for this mission. I was of this opinion from the very first time I had the pleasure of an interview with them. Even within this short lapse of five or six months, Brother Judson has got a better knowledge of the Burman language than all his predecessors, and is just such a colleague as was required.

I remain, &c. F. CAREY.

*To the Brethren at Serampore.*

Dear Brethren,

Rangoon, December 6, 1819.

The arrival of a quantity of vaccine virus by the Good Hope, on the 3d inst. will, if it prove good, remove the necessity of brother Carey's proceeding to Bengal, according to the Emperor's orders; and he will, therefore, contemplate an immediate return to Ava. The press, which is safely arrived by the same ship, must accompany him; such being His Majesty's pleasure. His Majesty has also signified his intention of retaining brother Carey at the capital.

Brother Carey expects, on returning to Ava, to provide a house, &c. and afterwards to come down for his family. Within a few months, therefore, we hope, if things are as prosperous as they now promise, that he will be on his final return. If a brother for Rangoon arrive by that time, brother Judson will be enabled to accompany brother Carey; otherwise, we must be resigned to a separation, and to all the inconveniences, and loss of advantage, thence resulting.

We remain, &c. F. CAREY,  
A. JUDSON.

## JAVA MISSION.

My dear brother Marshman,

Molenvliet, September 20, 1819.

Since I wrote to you last, the Lord has been pleased to add five more to our little church. They were baptized on the 25th of July last. We have now to bless the Lord for twenty persons baptized on this Island. We have also obtained a new place of worship, much larger than the former, and within a few steps of the place where we baptize. Some of our brethren thought they could make a pulpit, for the new meeting house, and in truth, considering the workmen and the materials, they have made a very good one. Our brethren Haggard and Brown have been chosen deacons. We have divided the church into classes after the manner of the Methodists, in order that the conduct of every one may be properly and closely inspected. We have at present only two classes in the church, that being sufficient for our present number. We have also one class of enquirers, and from this class, persons are proposed to the church. Each class holds a meet-

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ing with its class leader once at least in the week. At these meetings each person relates his experience, and the class leader speaks a word to each as he thinks proper. We have two of our best and most experienced brethren over the class of enquirers, as this class is considered the most important. We hope it will be the nursery of the church; indeed we have already seven persons proposed for church membership from this class. One great advantage resulting from the above method is, that the conduct of all, both members and enquirers, is properly attended to without any loss of time on my part; and not only so, but I can know the true state of things, both as it respects individuals and the whole body, by a little conversation with the class leaders.

Several of our members and enquirers are absent on an expedition to Palambang, on this account our congregation was for a time much thinned. Now however our numbers are nearly made up by new hearers, some of whom seem very serious. Yesterday I was unable to preach, on account of a fever which I have had this last week, and which has not yet entirely left me.

I have at last begun a school, nearly a mile from Batavia. Every exertion should be made to purchase a pretty large house, for I think I could soon get boarders were I so minded. I have to pay 60 rupees a month for this house. I have eight scholars at about 19 rupees a month each. Before I began the school, I wrote to the governor, informing him what I was about to do, and enclosed an advertisement for his inspection. A few days afterwards I waited on him; when he was pleased to say that he approved the advertisement, and offered to have it printed for me. As I of course accepted his offer, he wrote over it, "With Permission of Government," and ordered it to be sent to the printing-office. He at the same time made me a present of the Malay bible in the Arabic character in five volumes, but unhappily there were two copies of the Prophets and no New Testament. I immediately returned one copy of the Prophets, fearing he had sent two copies of the New Testament to Bengal, and no copy of the Prophets. By possessing this bible I have been able to ascertain a point which before I could not decide, namely, that the Malay Bible in the Roman character, and in the Arabic, is the same translation. I am also well satisfied that it is not a translation fit for Java. My moonshee who is, I think, a good Malay scholar, cannot understand it readily; and indeed those who are acquainted with it, say, that it was made for Amboyna, and is wholly in the Amboyna dialect. I have several times enquired who made this translation; but could never get a satisfactory answer. Mrs. R. once related to me a common anecdote on the subject, for the truth of which however she could not vouch, and which is as follows: An Amboyna Prince, being intended for the ministry, was sent to Holland for his education, and after his return he translated the Bible into his native tongue.

I remain, &c. W. ROBINSON.

My dear brother Carey, Molenvliet, October 21, 1813.

I was much gratified by the receipt of a letter from you a few days ago. I am glad to hear that you are well, and that the cause of God is still going on in Bengal and the adjacent countries.

M m m

I am going on with the Malay, though very slowly : I think I am placed much in the same circumstances relative to the Malay, as you were relative to the Bengalee, in many respects at least. Howison's Dictionary is of very little use to me, as it is not the language spoken here. I often wish I could see Mariden's Dictionary ; perhaps that might be of some service to me. I pick up a few words as I can : my progress is very slow, so slow as to be almost imperceptible. It is true, that in the course of the six months which I have been here, I have learnt a little, but could I, at the close of every month, form a proper estimate of my progress, it would I fear be too little to deserve notice. I must make my own dictionary, if I wish to have one on which I can depend ; for though this place has been in the hands of the Dutch two centuries, they have only published a small vocabulary in Dutch, Malay, and Portuguese. I have obtained a few pages of this book from one of my scholars, but the whole volume I have not as yet been able to procure. I am, however, going through these few pages with my moonshee, inserting such words in my own collection as are correct and useful ; for there are many both incorrect and useless. I generally put down all the words whose meaning I can ascertain, from whatever quarter I can get them ; thus I hope in time to form a vocabulary, which will be useful to myself and to any brother who may join me. The Malays have no printed books, all their books are in manuscript ; so that I am obliged to employ my moonshee one part of the day in copying books for me to read the other. I still continue to find a few words in the Malay similar to the Bengalee, but these are chiefly to be found in what is called the high Malay. Perhaps I may some time make a collection of these words, and send them round to Bengal.

I am much in want of help : it is a serious consideration, and one that lies with weight on my mind, that I have no time to preach to the Malays, could I speak the language ever so well. This scarcity of time also prevents my making that progress in the language which could be wished ; for, had I more time, I could study the language more, and could go into the villages to converse with the natives. I am not without my fears that the Malays will be rather inaccessible, as they are a very reserved and suspicious race of people, and I think never like to see Europeans in their villages. However, I hope, that when I have got the language, some way of access to them will be opened. I am afraid that a new translation of the Malay bible will be necessary for this place, as the language of the present translation is above the reach of the common people. The Malays are a very ignorant people, few of them can read except their priests. Thus tracts and bibles will not do that good here, which they do in Bengal. I think the Malays, as far as I can observe, are a very irreligious people, for they seem to me to pay no attention to religion whatever. They are circumcised, and they abstain from eating swine's flesh, but I believe they can render no reason why, only that thus it must be. They scarcely know that there is a God, and never to my knowledge perform any acts of worship of any kind. I asked a servant of mine one evening, when it rained very hard, who made the rain ; he replied, he did not know ; I asked him, who made him, he replied again he did not know, but perhaps he who made the rain. When

told that it was God who made both him and the rain, he seemed to doubt whether I told him the truth or not. I suppose the priests are an exception to this general ignorance, but they are as ignorant as children, about some of those things which every Bengalee knows. You wish me to inform you how many native christians there are, and you might as well have asked me how many trees there are; for I should scarcely have known that there had been any native christians, if I had not heard so before I came. Indeed I am so impeded on all sides by ignorance that it is very hard work to know any thing. I have my own ignorance of the Dutch and Malay to struggle with in the first place, and when that is surmounted, I have the ignorance of the Dutch and Malay people to encounter, which I often find quite invincible.

I am, &amp;c.

W. ROBINSON.

My dear brother Marshman,

Molennuiet, October 21, 1813.

My school is going on pretty well: I have this month eleven scholars, which, if I get paid, will bring me in about 200 rupees: a large sum in Bengal, but here, when the house-rent is paid, it would leave me in debt, had I nothing else to depend upon. I should like to have about twenty scholars, and then I should be no burden to the mission, and have a little to spare. Out of my eleven scholars, eight are girls; these are all in a separate room, with my wife, and cost me but little trouble, as the greater part of them are only beginning to read in English. I should like to see the mission here in possession of a large house and premises, with another brother and sister attached to it, and then we could keep a boarding school, a charity school, preach often to the Malays, and perhaps the school maintain us all.

I remain, &amp;c.

W. ROBINSON.

My dear brother Ward,

Molennuiet, October 21, 1813.

The Lord is I hope carrying on a good work among the soldiers here; though not very rapidly. Most of those who were seriously inclined before I came, have been baptized, together with a few others. Six persons were baptized on the first Sabbath of the present month, by brother Hagger. I was present, and spoke at the water, but was too weak to baptize, as I was but just recovering from an attack of the fever. The whole number baptized here, is now twenty-six; and we have still a few enquirers. Two of our brethren and the wife of one of them, (the only woman baptized here) are going to England. Two of the above persons, and perhaps all three may be looked upon as the fruits of the Java Mission. I preach three times a week; hold a conference meeting on Saturday evening, and an experience meeting on Monday evening. I know not where to get a Javanese alphabet. I may be able to procure one, but I cannot judge of its correctness. Perhaps you can get as good a copy from one of the Javanese princes at the Serampore school. I think there is no need to cut types in the Javanese yet, for it will be a long time before I can touch the language. The Malay is very hard. You want tracts and catechisms,---alas! I wish I could send you one well composed sentence.

Yours affectionately,

W. ROBINSON.

## SURAT MISSION.

My dear brother Ward,

Surat, December 27, 1813.

I hope you will send me soon some books in Persian or Naguree: these will be of great use as far as nine days journey around Surat. The languages spoken here are first of all the Gujratee, secondly, the Persian and Arabic; thirdly, the Kunkuna and Mahratta; fourthly, the Mooltanee and Sindhee; fifthly, the Marwaree. The last is not like the Madras Malabar. The Punjabee is also spoken. The Parsees have almost entirely lost their mother tongue in India. You will hardly find five Dastooms or Andharooms, acquainted with their original languages, Puhluvee, Zumpazun and Yezeshnee. I have found one Dastoor, who has the book which treats of their religion and many other ceremonies. This man wants 180 rupees for this one book with his translation into the Singskrit, but if you want it without the translation, he will sell it for 90 rupees. I am about to send you two books of theirs which I bought cheap. According to your desire, a few days ago I sent you the Gujratee characters with another Mooltanee; also two chapters in each language translated from scripture. If the Gujratee translation is well done, I could send you very soon the whole New Testament translated into it. You will receive by this a beautiful Gujratee alphabet which is an elegant hand indeed.

I hope you will try to send me a brother, for I am very lonely. I wish to go to Poona.

I remain, &amp;c. C. C. ARATOON.

With the above letter brother C. C. Aratoon has sent his journal for October and November, from which it appears that he has been actively employed in conversing almost daily with Musulmans, Armenians, Parsees, Jews, Hindoos, Portuguese, English soldiers, &c. The Armenians at Surat appear to be much pleased with the idea of their bible being about to be printed at Serampore. One day some Armenians told our brother, Though we cannot answer your arguments, surely we can find some learned people who can. Others said, Certainly Carapiet is an heretic, and advised him to humble himself to the apostolic church. On the 10th November he gave a few English tracts to three soldiers, one of whom, a young man, said, "My father is a member of Dr. Rippon's church. Oh! what a miserable man I am, that I regarded not my father's advice when I was near him! Now God is sending his word to me again."—Here he was called away by his companions. On the 27th November he had a conversation with the Armenian clergyman, who lamented that they had no king to enable them to preach the gospel.

# Miscellaneous Intelligence,

AND

## BRIEF NOTICES,

RELATIVE TO

INDIAN LITERATURE, MANNERS, &c.

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### PUNISHMENTS PRACTISED BY THE BURMANS.

*Communicated by brother F. Carey.*

Every species of punishment of which the human mind can possibly conceive is continually practised in this country. The nature and degree of the punishment depends entirely upon the whim and caprice of the ruling power who issues the mandate. However, there are some punishments more common than others, but these again vary both in degree and kind according to the crime, the character and sex of the criminal, except the general rule be digressed from by anger or revenge, which very frequently is the case.

The following are some, which occur most frequently, and may be divided into three classes, viz. capital, severe, and trivial punishments.

Among the first class may be placed, beheading, crucifying, starvation, ripping open of the belly, sawing, piercing through, starving to death, flogging upon the breast to death, exposing to the rays of the sun to death, blowing up with gunpowder or other combustible materials, pouring hot lead down the throat, scalding to death by plunging into hot oil, shooting with a gun or arrows, spearing to death, squeezing to death by pressing a nut of the beetle tree on each temple between two bamboos until the eyes and brains start out of the head; drowning, beating on the head to death with a large cudgel, giving to wild beasts, and roasting upon a slow or quick fire.

Severe punishments are such as cutting off the hands, feet, ears, nose, tongue, &c. extracting of the eyes, flogging upon the breast, tying of the arms with a thin cord until it cuts down to the bone, hanging up by the heels, hanging up by the tips of the fingers, exposing to the rays of the sun, banishment into forests, from which it is almost impossible to escape.

Among trivial punishments may be reckoned flogging; marking the criminal's crime in legible characters upon his face or breast, and condemning him to perform the office of a public executioner for life; squeezing of the legs or arms between two bamboos; confinement in the stocks with the legs extended as far as possible. Such punishments as hanging, shooting, exposing in the pillory, burning of the hands, condemning to a long confinement, and hard labour, are seldom practised; banishment is not often heard of.

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It often happens, however, that several of the above punishments are inflicted upon the same criminal previous to his being finally executed. Instances often occur when a person, after being nailed by the hands and feet to a cross, some or most of his members are amputated, one by one, before he receives his mortal wound; sometimes the punishment though small in its kind is continued as long as life remains; and frequently so many various punishments of a trivial nature are inflicted that death is the inevitable consequence: united together, they form capital punishments severe in the extreme, and horrid to reflect upon, and yet these are the most common.

Frequently the innocent suffer with the guilty; as, a wife for the fault of her husband; children for the fault of their parents; a whole family is extirpated for the fault of a single individual; and servants are cut off for the fault of their masters; these kind of punishments however seldom occur except from sudden anger or revenge unless in the case of deserters and persons guilty of treason.

When a person of royal extraction is to receive a capital punishment, it is generally done by drowning; in the first place the person is tied hands and feet, then sewed up in a red bag, which again is sometimes put into a jar, and thus the prisoner is lowered down into the water with a weight sufficient to sink him. This practice is resorted to because it is reckoned a sin to spill royal blood.

Women, comparatively speaking, are seldom the subjects of capital punishment: when a circumstance of this kind occurs, it is generally for some very flagrant crime. Women when executed are most frequently knocked on the head with a large cudgel until the brains burst forth; but sometimes they are ripped open, or blown up, or given to a tiger or wild beast.

The bodies of criminals are always exposed to public view for three days, after which they are shoved into a hole dug for the purpose and covered with earth, without being permitted the honour of being burnt.

Criminal causes are frequently tried by ordeal before judgment is past.

I will now just relate what has taken place in this single town of Rangoon since my residence in this country; which does not exceed four years. Some of the criminals I saw executed with my own eyes, and the rest I saw immediately after execution.

In the first place. One man had melted lead poured down his throat, which immediately burst out from the neck, and various parts of the body.

Four or five persons, after being nailed through their hands and feet to a scaffold, had first their tongues cut out, then their mouths slit open from ear to ear, then their ears cut off, and finally their bellies ripped open.

Six people were crucified in the following manner: their hands and feet nailed to a scaffold; then their eyes were extracted with a blunt hook; and in this condition they were left to expire; two died in the course of four days; the rest were liberated, but died of mortification on the sixth or seventh day.

Four persons were crucified, viz. not nailed but tied with their hands and feet stretched out at full length, in an erect posture. In this posture they were to remain till death; every thing they wished to eat was ordered them with a view to prolong their lives and misery. In cases like this, the legs and feet of the criminals begin to swell and mortify at the expiration of three or four days; some are said to live in this state for a fortnight, and expire at last from fatigue and mortification. Those which I saw were liberated at the end of three or four days.

Another man had a large bamboo run through his belly, which put an immediate end to his existence.

Two people had their bellies ripped up just sufficient to admit of the protrusion of a small part of the intestines; and after being secured by the hands and feet at full stretch with cords in an erect posture upon bamboo rafters, were set adrift in the river to float up and down with the tide for public view.

The number of those who have been beheaded I do not exactly recollect; but they must be somewhere between twenty and thirty.

One man was sawn to death, by applying the saw to the shoulder bone, and sawing right down until the bowels gushed out.

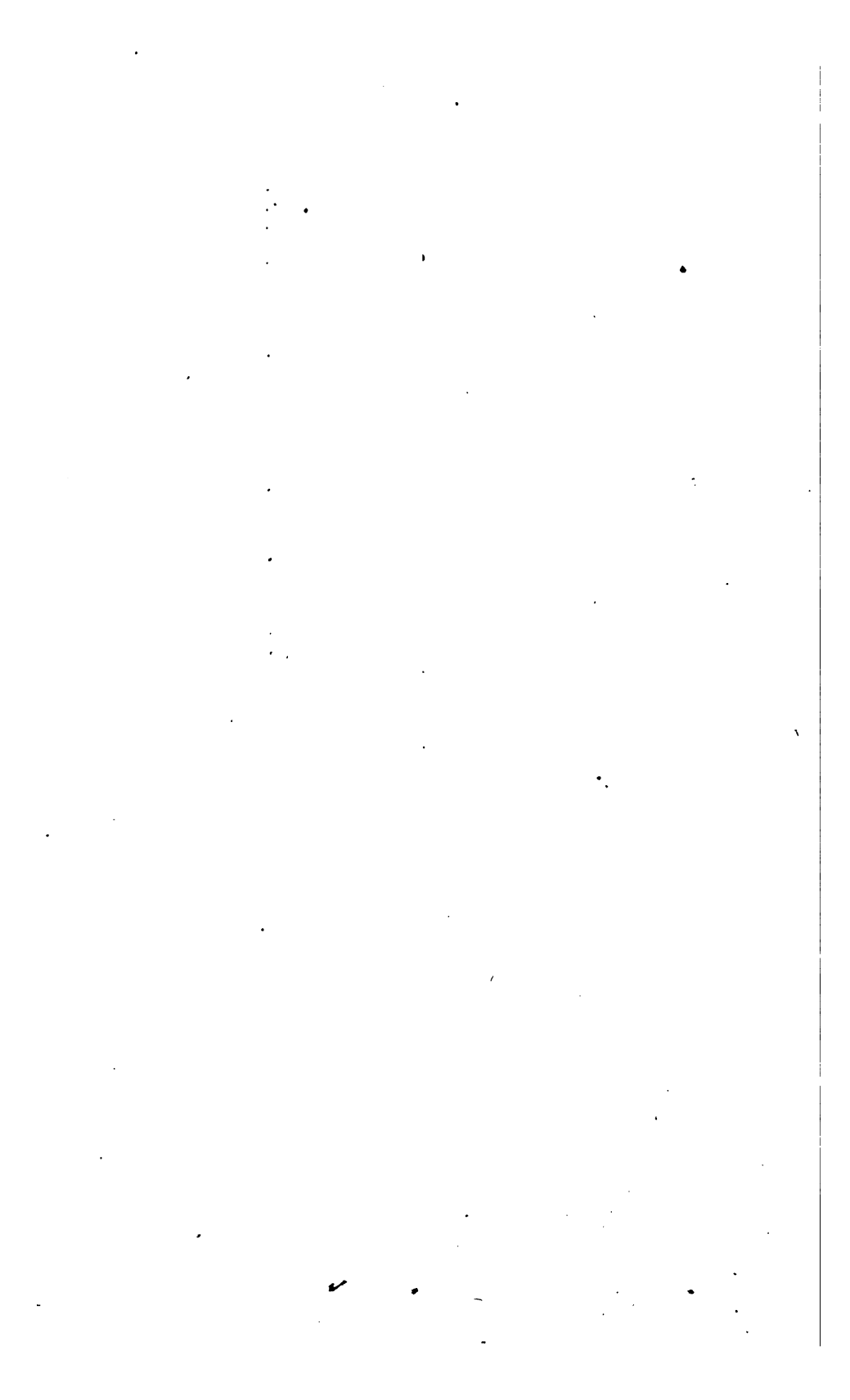
One woman was beat to death with a large cudgel.

Two persons were simply crucified, but liberated soon after.

Five persons, consisting of a man, his wife (who was six months gone in pregnancy,) his child about five years of age, and two other men, were led out to the place of execution; the men were sentenced to be crucified, and opened, and the woman and child were to be stretched out upon the ground and opened; every thing was prepared, and the executioner was standing by with his weapon of destruction, ready to perform his bloody office, nay boasting that he was able to perform it neatly; however, a reprieve came, and the execution was prevented; these people are still alive.

Several amputations of hands and feet have taken place: some died from loss of blood, but the greater part are still alive.

These are most of the punishments I have seen and heard of during my stay in this place, but many other instances happened during my absence, which I have not related. As for the crimes for which these punishments were inflicted, I shall only add, the crimes of some deserved death: some were of a trivial nature, and some of the victims were quite innocent.





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